UNITY

DEVOTED TO PRACTICAL CHRISTIANITY

A Monthly Magazine issued the first of the month by
UNITY SCHOOL OF CHRISTIANITY, (Inc.)
Tenth Street and Tracy Avenue, Kansas City, Mo.

Entered as second-class matter, July 15, 1891, at the post office at Kansas City, Missouri, under the act of March 3, 1879.

VOL. 54 KANSAS CITY, MO., MARCH, 1921 No. 3

SUBSCRIPTIONS PAYABLE IN ADVANCE

Single copies, 10 cents

Unity Magazine one year, in the United States.....$1.00
Unity Magazine one year, in Kansas City, Mo..... 1.25
Unity Magazine one year, in Canada..... 1.12
Unity Magazine one year, all foreign countries..... 1.25

Sample copies of *Unity Magazine*, *Weekly Unity* and *Wee Wisdom* will be sent gratis upon request.

TO UNITY SUBSCRIBERS

Favor will be conferred upon the publishing department of the Unity School if each subscriber, when renewing his subscription, will copy his name and address exactly as it appears on the mailing wrapper in which the last issue of Unity Magazine was received.

Please notice the color of the magazine wrapper. A pink one indicates the expiration of your subscription.

A mark around this notice shows that your subscription expires this month. Promptness in renewing will be gladly appreciated.

For the convenience of our subscribers, we should suggest that when the blue mark or pink wrapper is noticed you tear off that part of the wrapper upon which your name and address appear, inclose it with check or money order and mail it to us. We will understand that it is your renewal.

UNITY

A MAGAZINE TEACHING HEALTH, PROSPERITY, AND SPIRITUAL DEVELOPMENT

Unity is a handbook of Christian Healing and Christian Psychology.

The purpose of Unity is, not to found a new sect, but to give people a practical application of what they already have through their church affiliations.

Unity therefore stands independent as an exponent of Practical Christianity, teaching the practical application of the doctrine of Jesus Christ in all the affairs of life; explaining the action of mind, and how it is the connecting link between God and man; how mind action affects the body, producing discord or harmony, sickness or health, and how it brings man into the understanding of Divine law, harmony, health and peace, here and now.

Unity explains how this power of mind action can be applied by every man and woman, for it is as operative today as it was two thousand years ago.

Unity is also the organ of the Society of Silent Unity, an organization through which an immense amount of help is being extended to suffering humanity everywhere. It does not make any difference how desperate a case may be, the Society of Silent Unity will take it.

Believing in the innate honesty and justice of all men and women, voluntary offerings are received for all our ministrations. No demand for money, nor a charge against any one, has ever been made in the twenty-five years of our existence.

If you or your friends are sick or unhappy, in poverty or financial difficulties, or in trouble of any kind, write or telegraph to this Society and you will be helped at once. All the correspondence is strictly confidential.

Send all requests for help to *Society of Silent Unity*, Tenth and Tracy Avenue, Kansas City, Mo.

POWER AND AUTHORITY OF THE WORD

[Extracts from lecture given by CHARLES FILLMORE, in Unity Auditorium.]

And when he was entered into Capernaum, there came unto him a centurion, beseeching him, and saying, Lord, my servant lieth in the house sick of the palsy, grievously tormented. And he saith unto him, I will come and heal him. And the centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof; but only say the word, and my servant shall be healed.—Matt. 8:5-8.

THE CENTRAL idea of this Scripture is *authority*. It should be interpreted from two viewpoints: First, the working of ideas in the mind of the individual, and second, the outflow of thought to the world. The Bible should always be read as one would read a great drama, in which the star actor depicts and expresses certain ideas of universal import. The whole life of Jesus was a drama, and in the lesson today, the star actor is playing a part of such character that its *motif* moves to higher action the whole human family, which must be taken into consideration in our interpretation. It is far more than a Shakespearean play, for it enters a realm of consciousness that Shakespeare only now and then touched. In the Shakespearean drama, the story is told in words and acts, intellectually expressed. But everything originates in man's spiritual being, and in this Scripture is portrayed a still deeper scheme of life, a scheme in which the spiritual *I Am* (represented by Jesus) and its faculties (the disciples) are healing the multitude (multitude of thoughts).

We are told that Jesus entered into Capernaum, after coming down from the "mount." This has a spiritual significance, as it depicts the movements of the spiritual ego. Jesus went up in the mountain to pray.

Here is designated a realm which is higher than the conscious mind. Jesus called this superconsciousness the "kingdom of the heavens." Entering into this consciousness is going up on the "mount." After we have ascended into this high place in consciousness and opened our minds to its ideas, we are charged with wisdom and power. We can then come down again into the realm of things temporal, and there exercise abilities above mortal understanding. When we do this, we must work in the terms of the absolute. Then our healing is effective and our power is amazingly increased.

Many very spiritual people have this experience on the "mount," and are thereby made stronger in consequence. Some are stronger in love, others in wisdom, and others, looking out upon the world with broader vision, see themselves even as "new creatures in Christ," but they do not always exercise their spiritual power in service for humanity. Capernaum means *comfort.* It is that thought in us that wants to serve and to comfort the repentant. It means that great sympathy which goes from us when we see the needs of those about us, and with this sympathy comes the desire to help. This is what Jesus illustrated in washing his disciples' feet; the necessity of humble service in doing God's work.

But man should not be so humble as to lose his innate authority over the carnal mind. If, in our service, we are not conscious of all our abilities, we are apt to fall into negative thoughts about man's power, and thereby lose our dominion. When we sympathize with error in a negative way, we submerge the consciousness of spiritual authority. According to Genesis, in the very beginning man was told that he had power and dominion over the fish of the sea, and over the birds of the heavens, and over the cattle, and over all the earth. Everything is subservient to man when he realizes that his power is through thought, not muscle.

There is an omnipresent Substance which is plastic to the molding touch of faith working through thought.

This Substance responds to our lightest word and moves to action in the invisible, forces that make for our health, happiness and prosperity, if we so decree.

The ambition to command and enforce obedience has been found so universal that those who have possessed authority have not always used wisdom in exercising it. Instead of forcing measures through the dominating will, one in the understanding of the Supermind gains the desired end by handling the thoughts lying back of the appearances. The metaphysician denies the appearances of sickness, and stimulates the thought of health. This is not mere mental suggestion; but, in order to be effective, the denial and the affirmation must be based upon the understanding that sickness is an error condition and health the correct expression of Principle. This law can be successfully applied in any department of life where trouble seems dominant. The rule is, Deny the error and affirm the Truth; or, minimize the trouble and magnify order, and harmony, and perfect action.

Samuel M. Vanclain, president of the Baldwin Locomotive Works, in an article in the magazine "System," entitled, "Why We Are Ready For the Unexpected," says in substance:

The way to get things done, the way out of difficulties, is on the one hand to minimize the difficulty and on the other, to magnify the self-reliance and resourcefulness of those men who are actually in charge of that particular work.

Machinery to make a certain kind of wheels for the shipload of locomotives for which ships were waiting to transport them to South America, broke down, and the foremen said it would take thirty days to repair. The delay would cause expenses that would take all the profits. Something had to be done. The men were worried and anxious, and berated everything in sight, including me. I told them to forget it and go home. Apparently, we were up against it —and so I went to the theater. When a man does not know what in the world to do, it is not a bad idea, I have found, to go to the theater and try to forget business. I do not know what the show was; it does not matter. I did not see much of it anyway. But between the acts it dawned

upon me that a year or so before, the government had sold some old ships to a junk company near by. I remembered that they had just the steel bolts we needed. I was up at four o'clock the next morning, and as I dressed I said to myself, "You are a lucky dog. You have three meals a day and nothing to worry about and nobody to put it up to you to provide steel hammer heads." I was soon at the junk yard, bought the steel at a bargain and by noon of that day the hammers were in full play and we were getting out the locomotives.

Mr. Vanclain further says, in substance:

Trouble is arising every minute of the day in every big concern, and it is human nature to try to shift the cause onto some one else; as a little bit of trouble makes its way towards the head executive, it grows until it assumes vast proportions. My policy from the time I learned of some of the duties of an executive is to place the responsibility on the men doing the job. But to some men the trouble seems so big, they will not look for the solution. But you change his viewpoint, if, when a man of this character comes to you with a problem, you just grin and say, "Well what of it? If you don't know what to do, go and do something anyhow." Then that man will think that you do not regard his difficulties as overpowering, will know that you have confidence in his ability to find a solution, and will be put on his mettle. Instead of gazing at his trouble from every possible point of view, he will forget the trouble and go hotfoot after the solution. If one has not knowledge, then enthusiasm will not meet the difficulties. But with knowledge and an absolute determination backed by tradition, anything can be done. If the directing head refuses to acknowledge the presence of trouble, keeps his own feet on the ground, and treats every one around him as a human being, fully equipped with brains, then these people will be human beings fully equipped with brains and they will conquer all the apparent difficulties.

Here you see the intellectual side of authority, the power of an executive mind using the higher law based upon principles which govern in real authority. This authority has back of it a science just as exact as mathematics or electricity, a science which works without being directed, when the right ideas are brought into action.

Edison is accepted authority along the lines of electricity. Why? Because he has made a study of this science, and his formulas are accepted as authority over formulas whose authors are not so well equipped. But in the exercise of his authority, the spiritually minded man does not assume to compel people to accept him as a standard. He deals with ideals, and at the same time gives the Supreme Power opportunity to assert itself in his mind.

Carlyle was a discerner of mind and its laws. He said of moral force:

> Above all it is ever to be kept in mind, that not by material but by moral force are men and their actions governed. How noiseless is thought! No rolling drums, no tramp of squadrons, or immeasurable tumult of baggage wagons attends the movements. In what obscure and sequestered places may the head be meditating which is one day to be crowned with more than imperial authority; for kings and emperors will be among its ministering servants; it will rule not over but in their heads, and with these its solitary combinations of ideas, as with magic formulas, bend the world to its will. The time may come when Napoleon himself will be better known for his laws than for his battles; and the victory of Waterloo prove less momentous than the opening of the first Mechanic's Institute.

Is not this a lucid and powerful exposition of the powers of mind? The thought and meditation of some obscure individual is building authority through his mind, because all authority comes from mind. Empires and kings are eventually to be ruled by these ideas of this obscure thinker.

When we study the mind of Jesus Christ, we see that he must have had a realization of a mind capacity far beyond that of the ordinary individual. He said, "Heaven and earth shall pass away, but my words shall not pass away." His was undoubtedly the greatest mind that this world has ever known, and those who study his life and follow his advice will become as he said, "the light of the world." When the centurion came to him asking healing for his servant, Jesus was

not aware of his power to heal people at a distance until the centurion called his attention to it. The centurion said: "Say the word, and my servant shall be healed." Then he went on to tell how he too was a man under authority; he said to this man, "Go," and "he goeth," and he said to another, "Come," and "he cometh." Then he told Jesus that he could operate the same law on the spiritual plane that he (the centurion) used on the mortal. It was through his word of command that the centurion exercised his authority, and he knew that Jesus was dealing with a like power in a higher realm of action. Jesus was astounded, but he saw the point and said to his followers: "Verily I say unto you, I have not found so great faith, no, not in Israel." Then he said to the centurion, "Go thy way; as thou hast believed, so be it done unto thee." "And the servant was healed in that hour."

From this narrative we perceive that we often get lessons from those we serve. If the teacher's eyes are opened and if he is meek enough to receive, he is instructed by every one who comes to him for healing. But there must be the open mind which is the basis of good spiritual work. Jesus had a great faith, but he had not exercised it fully. He did not come into a knowledge of his spiritual powers all at once, but there was a gradual unfoldment. "Jesus advanced in wisdom and stature."

It has taken the followers of Jesus nearly two thousand years to awaken to the faith which he taught and demonstrated. It is only in the last half century that metaphysicians have found that they can speak the word and heal patients at a distance. In truth we are all in mental conjunction. Spirit knows no separation, but individuals in sense consciousness do not understand this. But the truth is, that, in its final analysis, the whole universe may be so condensed spiritually that it can be balanced on the point of a pin. Space is the related condition between things. It is through the spir-

itual realization of omnipresence that absent healing is done. When man realizes omnipresence he is instantly in the presence of his patient; he has full understanding that in Spirit there is no separation; that we are all one. This is the very foundation of all authority of mind over matter. But once set up the thought of separation, and you will be a slow healer.

Every problem that confronts us may be easily and successfully solved, if we make it a rule to minimize the seeming difficulties and magnify the ability to overcome them. The petty troubles of the day will increase if we let them worry us, but if we assume the mastery and quietly say, "None of these things move me. I am the masterful resource of Spirit and all things are obedient to my loving command," they will quickly harmonize and pave the way for greater conquests.

Metaphysical healers find that their success is wonderfully increased when they minimize the tales of woe told to them by their patients. There are various ways of doing this, and a wise practitioner uses the one best suited to the case in hand. Sickness seems very real to the patient; he has built it up in his mind until the mental side is greater than the physical, consequently there must be a break made in the thought before the thing can be reached. Silent denial during the recital is generally used as a dissolving thought, to be followed by the assurance that the trouble can be easily overcome through the power of God.

But let every healer use the method that inspires him at the time. In the case of the centurion, Jesus took advantage of the man's great faith in the power of the word of command. He had seen Jesus heal by merely rebuking the disease, or commanding it to "come out of him," and he compared that authority with his own in directing his soldiers. Jesus was a discerner of thoughts, and he commended the centurion's great faith and lucidity.

The one thing that those who follow the Great

Metaphysician should make fundamental in all their work, is that everything, whether in mind, body or affairs, has back of it and within it, a mental cause. Everything that exists has a measure of intelligence; it will listen when communicated with on its own plane of action. There were no diseases before man, hence all discords of that character are thought aggregations. This accounts for the ease with which metaphysicians handle some complaints that are pronounced incurable by physicians. Such troubles are undoubtedly heavily charged with mentality and respond when told of their unreality.

But when diseases are described by the doctor in formidable terms, and given some long Latin name, they become greatly puffed up and attain a stronger hold upon the body. A "puffed up" condition in the body always indicates pride, so instead of talking about the swelling, *deny* it, and tell the flesh-mentality that it has no cause to be "puffed up," but rather to be meek and receptive to the restorative power of our good Mother Nature.

This kind of treatment will reduce swellings and prevent soreness. However, soreness must also be told that its feelings are not hurt. When one is "sore" over some injury to mind or body, he will have a sore place in his body nearest to that center of thought. Even the soreness from accidents can be effaced by the word of denial—to be followed by affirming the loving, harmonizing, healing presence of the Holy Spirit.

"Only say the word, and my servant shall be healed." The servant of man is the body, and all bodily ills can be done away with by speaking (either silently or aloud) words of Truth.

O friend, never strike sail to a fear! Come into port greatly, or sail with God the seas. Not in vain you live, for every passing eye is cheered and refined by the vision.—*Emerson.*

THE RISING OF THE CHRIST IN US

[From an address by ANNIE RIX MILITZ, Unity Auditorium, Easter, 1920.]

I WANT to picture again for you that resurrection morn, as it is depicted in the twentieth chapter of John in the first, and eleventh to the eighteenth verses.

"On the first *day* of the week cometh Mary Magdalene early, while it was yet dark, unto the tomb, and seeth the stone taken away from the tomb. . . . But Mary was standing without at the tomb weeping: so, as she wept, she stooped and looked into the tomb; and she beholdeth two angels in white sitting, one at the head, and one at the feet, where the body of Jesus had lain. And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him. When she had thus said, she turned herself back, and beholdeth Jesus standing, and knew not that it was Jesus. Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, said unto him, Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away."

Oh! her eyes were blinded with weeping! Nothing so interferes with vision as tears, whether they be external, mental, or heart tears. God's instruction to all is, "Weep ye not," and there is also his divine promise, "God shall wipe away every tear from their eyes."

Because Mary was filled with sorrow, she was unable to recognize Jesus. She thought he was the gardener. Some of us, too, have been so full of the thoughts of the crucifixion, of wrongs, of loss, of weeping, that we have not known Christ. We have just looked at the man, or we have thought of a God quite separate and far from us, and at times utterly out of our lives, and

we, too, have said, "They have taken away my Lord, and I know not where they have laid him." Only as we are true to our first principles and hold fast to the All-Good, can our eyes be opened, our hearts be comforted, and we, ourselves, be up and about our Lord's behest, carrying the message, "He is not dead. 'He is risen.'"

Sorrow had blinded Mary, but "Jesus saith unto her, Mary." Oh! how quickly "She turneth herself," and with such a startled air! For there is surely something familiar in that voice of love as the word breathed through his lips. Mary cried to him, "Rabboni; which is to say, Teacher. Jesus saith unto her, Touch me not; for I am not yet ascended unto the Father: but go unto my brethren, and say to them, I ascend unto my Father and your Father, and my God and your God." The words, "Touch me not," have indeed been falsely translated, and they therefore have been a stumblingblock to many. According to Rotherham, they should have been rendered, "Detain me not, be not clinging to me." This version shows the real significance of Christ's words. Christ taught at that moment a great and beautiful law concerning those whom we seem to have lost and whom we hold back by our human love. It is a truth well known to certain preachers and priests, that human love when it is full of sorrow, full of longing and fear and doubt, can seem to interfere with the happy ongoing of those who have passed into the realm of the beyond. Therefore, the Master in them is ever breathing to those who mourn, "Be not clinging to me, detain me not."

Here is one instance where Jesus overcame his personal inclination (what one might almost call his right) to be sympathetic, to comfort, to stand upon the human plane of meeting the love of Mary Magdalene with his finest, highest expression of human comfort. He stood firmly in Spirit, did not yield to his own personal desire, although it seemed legitimate, pure, beautiful,—from

the human plane of consciousness. He listened only to the inner guidance, and met Mary spiritually. Doubtless, while he told her of the great accomplishment that was about to take place if she would not hold him back, he put aside her clinging hands as she clasped his feet to keep him there. But Christ in his great wisdom gave Mary something to do. He sent her to preach the resurrection.

We read, "Mary Magdalene cometh and telleth the disciples, I have seen the Lord; and *that* he had said these things unto her." Mary Magdalene was therefore the first ordained preacher of the resurrection, and moreover, she received her commission from Christ, the Master. Who then shall dare to say that women shall not minister, when upon a woman was put the wonderful blessing of carrying the announcement of the new dispensation—the dispensation of the resurrection—telling that the Christ whom we preach, is alive forevermore? Finished are we with the past! Finished with weeping! Finished with the old ministry! We enter this day into the new ministry of the living Christ who shall never know death, for he is alive forevermore!

"The Lord is risen." That message, which has been sounding down through the centuries, we know is the truth, the whole truth, the one truth for us to receive of our Lord. We have turned our backs upon a Lord, dead; for upon death, Jesus Christ himself turned his back. "Forgetting the things which are behind," we are keeping our eyes upon "the goal unto the prize of the high calling of God in Christ Jesus," the risen King. We know how millions, during the last forty days, have struggled through a Lenten season. This struggle has been repeated year after year in commemoration of Christ's agony and death, and man will continue to commemorate it until he knows with Christ, "It is finished." Until he knows that sacrifice for sin, that sin itself, that all sorrow, that all dying, are finished. Until

he knows that now we live in the realm where Jesus Christ lives—the Christ who knows no more sorrow, no more crucifixion, no more misery or death—the Christ who is alive forevermore.

As children of the resurrection—those who are the light of life—we now recognize that the history of Jesus Christ is but the history of a wonderful, spiritual process that takes place in every one who walks the path to identification with his Godhood. We are like the prodigal who, when he "came to himself," began his journey back to his father's house, away from being bound to a citizen in a far country, where he was hungry and hard beset.

Christ is born in us, and the story of the ongoing of that Presence in us is the same as was narrated in the history of the Man of Nazareth. Our growth is the coming to a sense of oneness with God, oneness with our own true being. In the account of the resurrection, the prodigal's return is described again. The resurrection for us is a renouncing of the old life that does not belong to us, and the entering into the reality of our being, here and now. The early Christians realized this. While they did not repudiate the actual history of the events in the life of Jesus Christ, yet they evermore were comparing their own lives to Christ's. Especially do we find Paul speaking of this Christ within, of his wrestling, struggling,—or in the terms of motherhood, travailing—"until Christ be formed in you." In you! Oh! how often he spoke of the Christ within! "Christ in you, the hope of glory." Paul did not point to any event in the past or in the future for the glory that awaited his hearers. He knew that then and there they could enter into the glory, into the fullness of health, happiness, and freedom.

This teaching about the Christ within is one reason why Paul's letters have had to be read over and over again to be understood. We are now in the harvest time of Paul's epistles, and God's harvesters are gath-

ering the good seed into the barns of man's consciousness and gathering together the tares out of Paul's doctrine and binding them into bundles and burning them. One of the greatest of the tares was that doctrine which kept woman from ministry. No longer will a worshipful attitude toward Paul prevent woman from bearing her message, even as Jesus Christ commissioned her.

Those who would have the fullness of this wonderful message of the resurrection, must find its application in themselves. They must see how they themselves have been in the sepulcher, where there seemed to be no light. And there must come a word, a great light, a great consciousness, that will cause the stone to be rolled away and open up the grave that Christ may be revealed within that tomb. Our Christ-self, the Master within our house, seems to have been asleep, or on a journey or dead.

Is it true that Christ ever died? Sometimes it seems a mistake that there has not been more care taken concerning the words, *Jesus* and *Christ*, in the writing of this wonderful story. Because God never died, Christ never died, was never crucified. It was the man Jesus, the human man, who was stretched upon the cross, who seemed to give up the ghost, and who was put into the tomb. The Christ was living through it all. He never had ceased to live. The false God, whom even so-called Christians have owned, could be spoken of as dying, sorrowing, repenting, being angry. But we now understand such words to be a travesty, a false presentation of the true God, who is the same yesterday, today and forever. He has never known death; cannot know anger; is Love that never changes from being loving; is pure, true Life that has in it no mixture whatsoever of death. He is the consciousness that knows no sleep—the consciousness that will never cease from its beauty of knowing its joy of being.

It is all figurative language when we speak of God being asleep—of being asleep here and waking there—

for in truth God is ever awake. "He that keepeth Israel will neither slumber nor sleep." There is never a lapse of consciousness with the true God. So, also, we speak figuratively when we refer to a soul asleep, or to the Christ not being alive in certain persons, or that any are not in Truth, or that they have no souls. In truth, the soul of every one is ever conscious, individual, alive, alert. And, neither are some souls young, some old. We are all equal in God's sight, and we are all one with the soul of God, which is perfect. But according to appearances, some people seem not to be awake, not to know that they have a soul, or to use a better expression, that they are Spirit. They think themselves bodies. As some one has said, we are not bodies having souls, but we are really souls having bodies. Each one is Soul (here used as Spirit, God) without a flaw, without an evil thing in it or about it. This is the truth about oneself, and all this thought of getting a soul, and growing and developing and having it saved, we now see is but an appearance, just as it was an appearance that Christ was dead. Christ never died.

As we meditate upon the truth of God, there comes a rising in us, a new light, a revelation concerning ourselves, a consciousness of new power, of new peace. "The old things are passed away; behold they are become new," says Divinity within us, and we begin to speak the word concerning our real being. What is the result? Why, one of the splendid results is that which we daily see right in this place, the healing of bodies. It is Christ risen in you with new flesh, with new expression all through your organs, with new eyes, with new ears.

Jesus Christ was described once as being asleep in a ship when there was a great storm. The winds blew fiercely, the waves ran high and the disciples were filled with fear. They tried to row, they tried to use their faith, but at last they called the Master and they re-

buked him, saying, "Carest thou not that we perish?" Christ arose, quieted the storm and pointed out to his disciples that they had failed not because they did not have faith, but because they were not exercising it aright. They had faith that Christ could save them, but he wanted them to have the faith that they had the power within themselves to save themselves. Therefore he said, "Why are ye fearful," . . . or in other words, "Why do you not speak the word and still the winds and waves? Why should you be subject to them, oh, ye of little faith?"

The disciples were filled with wonder at the power of God working through man, when Jesus said, "Peace, be still." It is an illustration of how the Christ rising in us can still the winds and waves of tumult within us, of disease, of pain, of the things that are attacking us and apparently spoiling our lives.

I know of one woman who, in the early days when this message came to San Francisco, had but one formula for all of her treatments. They called it "mind cure" in those days; they had no other name for it. She belonged to a little gathering of people (it was before my time) that talked in metaphysical terms, and they hardly understood each other, but they were groping and feeling after God. One day one of the group arose and described her method of healing. All that this woman caught of the healers words was, "I say to the winds and waves of mortal mind, 'Peace, be still,' and the people are healed from their pain." From that moment, the young woman first mentioned took those words for her whole treatment of every case. She did not know much about the Scriptures. She did not even know where those words came from, and she thought that Jesus said, "To the winds and waves of mortal mind, peace, be still." If they brought her a case of headache, she went into the silence and said, "To the winds and waves of mortal mind, peace, be still!" Or if she was called to a case of fever, she would sit down

and speak the words, "To the winds and waves of mortal mind, peace, be still!" And the headache would go away and the fever would leave. She knew little except that it was right for people to be well, and that it is God who heals, and that all that man has to do is to coöperate with God and the manifestation will appear.

That woman's faith has always been an example to me. Oh! you do not need to know so much. You do not need to study about mind correspondence. You do not need to vary your treatment, but you do need to love, and to realize that the presence of God is with you, positive, assertive, powerful.

I can form a picture of that woman of faith repeating these words, and I can see the Christ coming forward and stilling the winds and waves of false thinking—mischievous, false manifestations. And I can realize how in each instance the Christ arose in each patient and produced peace and harmony in body and circumstances, all because of the great faith in that woman's heart that he would rise and manifest himself. Each one of us must learn to coöperate with his Christ, that He may rise up and take command and manifest outwardly. It matters not how dead, how dull, how inert we seem to be, the Divine Presence can manifest.

Does not the incident where Christ's disciples were filled with sorrow and a sense of failure, because Jesus lay in the tomb, describe the case of many of us when we feel that we have lost strength, health, prosperity, and character? We feel, in some way, so dead, yet there lies the Christ within us waiting to be called forth, waiting for the divine faith; and we, if we will listen, can hear the voice of the *I Am* speak within us. It is the *I Am* who nearly two thousand years ago said, "I, if I be lifted up from the earth, will draw all men unto myself." Christ can speak in you. To your eyes that seem to be losing their sight, he can say, "I am alive; I am filled with consciousness. I am here and I can see,

and see perfectly." In the flesh that seems to be going through corruption, in the lungs, in the blood, in all your being, there can come a rising of the Christ, and you can know yourself to be alive, through and through and through. Jesus Christ tells, in one parable, that there comes a time when the Master will rise within us, and when that time comes he will shut the door upon certain presentations, certain assertions, certain demands, and he will say to these, "I never knew you; depart from me, ye that work iniquity." Oh! how could we have interpreted this into meaning that some day the Master, the Lover of humanity, would turn his back upon some of the children of men and would refuse them? How little, how very little, we have understood him! He does, indeed, turn his back upon one of each of us, he refuses that one, but it is never the real one. The untrue one of us, we ourselves refuse, and we are glad to have Christ refuse that one—that thing that expresses sickness and sin. That which seems to be in us a presence of uncleanness and untrueness, we ourselves, shut the door upon and say to it, "I never knew you; depart from me, ye that work iniquity."

But there is one in every one of us whom the Christ knows and loves to the end, and that one is the Master in the house who rises up and says, "I will have no more of disease; I will have no more of false habits; I will have no more of poverty or untrueness, in whatever form it may take." Then revelation, then demonstration, then resurrection walks forth into that life with a new light. Oh! it is wonderful when this Master rises in our house and asserts himself.

I heard a lady say the other day that at a certain point in her manifestation, or rather lack of manifestation, something rose in her and asserted itself, and it seemed wonderful. Previous to that she had been quiet —almost buried under failure, hard work, struggles and strife. Then in her moment of faith, or righteousness,

she came up and out of the depths and declared the Divine Presence within her and said she would have none of those other experiences any more. The Master had risen in her house, and what was the result? She came out of that old poverty, that hard work, that old life, and soon a fortune was put into her lap. The time was so short between, that she could connect them instantly. There comes a time when what has been called in the world "righteous indignation" seems to work in us involuntarily. We have been patient, we have held fast to our good until we have manifested the power we have earned. Then that power rises up from within and has what it wills to have, and nothing can resist it.

Oh! friend, believe that the Master is awake within you and not asleep. Believe that that Master is alive, full of power, full of desire that you shall prove that God is all in all and besides God there is none else. Believe that God, the Good, is the only presence, the only power, working in and through your life and in the lives of others! Believe it, and begin to let Christ rise, let Christ assert himself. One way by which you can do this, is often silently to declare his presence. Meet discouragement, the temptation to let go, let down and give up, with the declaration, "He is here; he is risen; he is risen." The spiritually minded Russian speaks those words over and over again, on every Easter morning. "He is risen," is his greeting to his friend, and there comes back the reply, "He is risen." How many are saying these words today? We trust that we cannot number, even in our dreams, all those who are saying, "He is risen."

When I was in Palestine, one of the remarkable things that I saw was fifteen thousand Russians who had traveled forty years to reach there. They had walked almost all of the way. Of course there were waters that had to be crossed, but where there was land they had tramped, and tramped, and tramped, on to-

ward their goal. Their faces were saintly, sweet faces; I know that today they are the very strength of Russia, and I believe that they are breathing this Easter morning for Russia itself, "He is risen." We, too, who believe that God, Good, is the ruler of the universe, can breathe with them, not only for ourselves, but for all of their country and for the whole world, " 'Christ is risen,' Christ is here, Christ is alive forevermore." We can know that he walks in the midst of us, loving, healing, defending, inspiring us. The resurrection was not alone in Jesus; each one of us shall show forth in his personality that Presence that appeared upon the Mount of Transfiguration in Palestine. We are all God's offspring, we are all here to prove that heaven is our true dwelling place, and any one who will let the Christ think in him, who will have faith in His working through him, speaking through him, will be one of the means by which heaven shall be proved all in all.

Let us believe that Christ has risen in us this day, that here and now the fullness of Christ's ministry is working within us and through us, to the complete emancipation of the whole world, to the uplift, even to the ascension, of every single one who coöperates with the one Life that knows no death. In the silence we will say, "Christ is risen in me; I ascend with Christ." Christ is risen in you as new health, new life, new sight, new hearing, new youth, new happiness, making all things new, and you,—you are rising with the Christ in the great ascension.

A RULE FOR THE ROAD

Here is a truth the angels use
High on their starry promontory:
Whenever you fail, yourself accuse;
Whenever you win, give God the glory.

—*Edwin Markham.*

You have not fulfilled every duty unless you have fulfilled that of being pleasant.—*Charles Buxton.*

THE SILENCE

E. V. Ingraham

Lesson II.

WHAT THE SILENCE REALLY IS

IN PRESENTING this second lesson upon the silence, we are taking it for granted that you have read and thoroughly practiced the first lesson, printed in the preceding issue of Unity.

After taking the preparatory steps which lead up to the silence, the next work is to learn just what the silence really is. To an explanation of its nature, this entire lesson is devoted.

The silence is not an end in itself—it is merely a means to an end. It is only the threshold to greater things, for beyond the silence lie all the infinite resources of God. To open the door and pass this threshold into the presence of Being, consciously living and moving and having our being in God, is our privilege. When we have once entered into the light, let us also walk in the light, that the light may become our life.

As we have said, the silence is very simple—in fact it is one of the simplest functions of the mind. Every time we stop and listen, every time we open our mind to receive a new idea, a new impression, or a new inspiration, we practice, consciously or unconsciously, all of the processes of the silence. Whether we receive the intended idea, impression or inspiration, is another thing, as these pertain to that realm which lies beyond the silence. The only difference between the openness of mind here mentioned and the silence as described in these lessons, is that the silence is a state of open mindedness to God—the one and only Presence and Power in the universe.

Receptivity to impressions depends largely upon

the importance which we place upon the thing which we expect or wish to receive. The less important it seems, the less still we are likely to be, while the more important it seems, the stiller we automatically become. In proof of this statement, observe what takes place when we sit in an audience before a lecture. If the speaker is one of note, one in whom we have great interest and from whom we expect great things, we instantly become still when he rises to speak. If he lives up to our expectation we continue to keep still; but the moment in which he fails to interest us we begin to plan ways of escape. A speaker whom we consider of no importance might have a great deal of trouble in getting us still at all.

The greatest possible degree of stillness should come to one when he realizes that he is in the presence of God —a presence which would be awe inspiring if we at the same time did not realize that it is love and simplicity in the extreme. While this knowledge does not detract from the greatness nor the importance of God, yet it makes him more approachable. This in turn but increases our interest. Think of the feeling which must have come over Moses when he was commanded: "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." If God is Omnipresence, all places are holy and we continually stand in his presence. When we realize the Truth, the fact of God's omnipresence instantly quiets every disturbed or troublesome thought and fills our whole being with an infinite calm, bringing us to a state in which we hear distinctly "the still small voice" within. Add to this realization the eternal command of God to all men: "Be still, and know that I am God," and there will be no difficulty whatever in keeping silence before him. A further help in this direction may be added by speaking to every disquieting thought, "Peace, be still." When silence is realized, look well to that which is to come to you from beyond this stillness. The silence is

but the "hem of his garment," while the whole robe of righteousness is for you.

The question naturally arises, What part does affirmation play in the silence? Affirmation may come into consciousness in three ways: first, by some one formulating an idea and stating it to us; second, by formulating in our minds an idea that expresses a certain truth which we wish to realize; third, by a spontaneous formation of words which expresses the Truth of one's being and which the very soul knows is the present need of the individual. The latter process is the most potent form of affirmation; it carries with it the greatest degree of creative power.

Affirmation which is presented from some one or something outside of oneself, may or may not have a great deal of power in the life of the individual using it. The degree of power is determined largely by the individual's understanding of the source of power in an affirmation, also by his clear understanding of just what is implied in the formula of words used.

An affirmation, as used in applying the principles of practical Christianity, is generally expected at least to be a statement of absolute Truth from the viewpoint of Being. I can affirm that two and two equal five, and while the statement may have all the appearance of fact when placed upon the blackboard, yet it is not an affirmation of mathematical truth. An affirmation of spiritual Truth must conform to the Principles of Truth, regardless of apparent facts. Herein lies the true power of affirmation: The fact that it is true in God; God being omnipresent, it is true at every point in the universe; therefore it is true in me and in every other member of the race, and within every atom of the universe. Truth is the same yesterday, today, and forever, therefore it is just as true now as it ever was or ever can be in the future. When we make affirmations in this realization, we see at once that the moving force within is not the activity of our own mind, but a power

which infinitely transcends the activity of our own mind. That which is true universally has within it the moving force of the universe—the moving force of God—the same Spirit which moved upon the face of the deep in the beginning. This is power supreme, and when allowed to move through us in the same degree, the result will be of the same order. "The Father abiding in me doeth his works."

In the first place, affirmation is merely for the purpose of educating the conscious self to the knowledge of that which is true in a universal sense. When our minds are purified and lifted up to the knowledge of Truth, we shall be forever free from the multitude of ideas which people our minds at the present time, and we shall know ourselves as we are known in God. However, this change is not complete with the change of ideas in consciousness. The process must be carried on until the whole manifest world is changed to conform to the standards of universal Truth.

Finally, through the use of the intellectually formed affirmation, the conscious mind becomes sufficiently purified to enable it to record the impulses of the soul. Then affirmations become formed from within and are spoken in the realization of Truth, instead of for the purpose of bringing forth a realization of Truth. This phase of the subject belongs properly to the next lesson, "Beyond the Silence," and will be further discussed there.

The point in connection with affirmation that belongs to this lesson and which we wish to make very clear is this: In the use of affirmations, feel that they are but the means by which you are carried into a realization of Truth. Try to feel that as you are making these statements you are being carried closer and closer into the very heart of the one Presence and Power, and that it is that Presence and Power working through your word that gives it power. In selecting affirmations, try to be reasonably sure that they are

true from the viewpoint of God, then use them to lift yourself into a clear realization of Truth. To practice an affirmation in the silence is to endeavor to use it in relationship with the activity of the Spirit of Truth, as it moves through your own being.

Like the calm which follows the storm, there come times when affirmations or other methods of prayer do not seem to suffice, and one merely wishes to be still in the presence of God. This is really the silence—that place which intervenes between the activity of an idea which has fulfilled its mission and the activity of a new idea which is related to one's next step in spiritual evolution. It is accompanied by the sense that "Jehovah is in his holy temple: let all the earth keep silence before him."

The question quite often arises, How may I know when I have really touched the presence of the Spirit—God?

You may know it because there is no other presence or power to touch,—unless you have a belief in another presence and power. If you will stick to the hypothesis with which we started, there will be no mistaking the Presence. However, there are many degrees of contact with God, and we gain the blessings of each degree by acknowledging him continually. We have said that the silence is the period of stillness which intervenes between the activity of our mind and that time when we become conscious of the activity of God-Mind. This is true in a sense, yet in reality this very stillness itself is our first conscious contact with God-Mind, if we but realize it. Is not God the great Silent Force moving in and through all creation? If so, the moment we come into a sense of stillness we have actually touched the very first attribute of God.

In further connection with that *place which intervenes between the activity of an idea which has fulfilled its mission and the activity of a new ideal*, let us know this once and for all: The ideas of yesterday are

inadequate to meet the demands of a growing soul, and no matter how great yesterday's experience may have been, we should look forward to each day in anticipation of still greater things. Sometimes, however, because of our own mental lethargy or because of something else, we do not pass quickly over the transitory period; consequently we experience a depression. We are quite likely to reach that place which Jesus reached during the crucifixion when he cried out, "My God, my God, why hast thou forsaken me?" If we but recall, we will realize that this preceded his resurrection by only a short time. And so it does with us. Did not God himself, before bringing forth the created universe, pass through that period where everything "was waste and void; and darkness was upon the face of the deep"? These periods of depression, uncertainty, bereavement, doubt and fear, are prophetic of a new creation, the herald of the next step in spiritual growth. Instead of being moments of despondency, then, they should be moments of new hope and great expectancy, wherein we look forward to a new revelation that shall for another period be our meat and drink.

Ideas and mental impulses are accumulative in character; they attract according to their general make-up. If we entertain feelings and thoughts of doubt and despondency during our transitory periods, these are accumulated and multiplied, impressed in the sensitive substance of our being, afterwards to be born and to hinder our own immaculate Sonship. On the other hand, if we look toward the light, allowing each new experience to accumulate only those ideas which come with the light of Truth, our Divine Sonship is brought much nearer its fulfillment.

"Be still, and know that I am God." Do not worry about appearances or lack of appearances. In perfect confidence look toward that land which lies beyond the silence, knowing that out from beyond the stillness,—from beyond your own unformed states, from

beyond your doubts and fears, will come the light that "shineth in the darkness," and in the light will be revealed the immaculate conception of that which you are in God. Thus each day you will bring forth more of the image and likeness of God in which you were created in the beginning.

"Hear this, all ye peoples; Give ear, all ye inhabitants of the world, . . . My mouth shall speak wisdom; And the meditations of my heart shall be of understanding."

IN THE GARDEN OF THE LORD

The Word of God came unto me,
Sitting alone among the multitudes;
And my blind eyes were touched with light,
And there was laid upon my lips a flame of fire.

I laugh and shout, for life is good,
Though my feet are set in silent ways.
In merry mood I leave the crowd
To walk in my garden. Ever as I walk
I gather fruits and flowers in my hands,
And with joyful heart I bless the sun
That kindles all the place with radiant life.
I run with playful winds that blow the scent
Of rose and jessamine in eddying whirls.

At last I come where tall lilies grow,
Lifting their faces like white saints to God.
While the lilies pray, I kneel upon the ground;
I have strayed into the holy temple of the Lord.

—*Helen Keller; New-Church Messenger.*

He holds no parley with unmanly fears;
Where duty bids, he confidently steers;
Faces a thousand dangers at her call,
And, trusting in his God, surmounts them all.

—*William Wordsworth.*

UNFOLDING THE HEALING CONSCIOUSNESS OF THE CHRIST

CORA GENEVRA DEDRICK

Chapter I.

JESUS' admonition was, "watch and pray."

We know when Jesus cautioned his followers to *watch*, that it was not worldly happenings he was calling their attention to—that he was so concerned about, but something of far greater import. By being alert and awake to the activities of the invisible forces of being, we come into a knowledge of the workings of Divine Law. The unfoldment that results from a continuous waiting upon the Lord, from listening day after day to the inner inspirations which reveal themselves to those who diligently and meekly seek, forms itself into a consciousness through which the true spiritual light is generated. This unfoldment cannot come secondhanded. Money cannot buy it. One cannot realize it for another, but each one must do the work for himself. God is no respecter of persons. Whether it be in mansion or in hovel, whether it be on land or on sea, whether it be under the free, open firmament of heaven or behind prison bars, when we truly wait on the Lord, we get the revelation and the light. The Father is a bountiful rewarder of those who seek him. The instant the law is satisfied with the genuine earnestness of the seeker, just that soon the walls of partition are thrown down, and the light of the Spirit begins to radiate from the inner center until its rays make union with the conscious intelligence of him who is asking for the understanding. Therefore, "wait on the Lord."

We draw closer to God by meditation and prayer. Through this action the deep desires of our hearts are unified with the desires of the great heart of the Father.

It is through this mind activity that our prayers are registered in the realms of the invisible, so that the spiritual powers may set into action the forces which will bring to fruition the word seeds which we have planted.

The soul really meets God at the very center of being. When traveling this inner road towards the center, one may think he has gone a long way and has come under the influence of the Christ himself, when in truth he has merely gained entrance into the domain of the head gardener. But when the conscious intelligence is once intrenched even in the outskirts of the divine radiance issuing from the spiritual center, the healing power of the Holy Spirit begins to pour itself out in soothing balm and spiritual illumination,—the transforming power begins its work in mind, body, and affairs. As the conscious intelligence moves nearer and nearer to the spiritual center and is able to assimilate the light given, corresponding effects take place throughout one's whole world.

When one faces this inner Presence (abounding in the activity of radiant life, light and love) and realizes that through Jesus Christ the holy reverence, the tender compassion, the strengthening power which is flowing forth is for his special benefit, he begins to know how very dear to the Father of Life he is. As in former times when the thought of hungering loneliness was gnawing at his heartstrings, and he felt that the Lord had utterly forgotten him, so now in striking contrast he comes into the belief that he is especially favored of the Lord. But God is the Father of all, and these blessings are for every one. As the sun shines on all alike, so spiritual Light is for all alike. But again, just as the warm rays of the sun cause the weeds as well as the wheat to grow in the rich soil, so the Light, radiating from the inner Presence, causes destructive as well as constructive states of consciousness in the soul to spring into activity. Here again, the admonition is, "watch and pray." Watch for the leadings of Spirit in hand-

ling these forces; pray for discernment and power in controlling and directing them in order that they may be transmuted and changed into uplifting, constructive powers.

Often one is amazed at the many adverse things which bob up in mind and in environment, when he is so earnestly trying to establish the healing consciousness of the inner Presence. But "be of good courage." He whom the Christ makes free is free indeed. The error forces have no real foundation, while the constructive forces are grounded and rooted in Truth—the Truth that is from everlasting to everlasting. Therefore, God—Good, always triumphs. Just as it is the coarse, hard substance of the grindstone that sharpens the sickle, so it is these demonstrations within and without that give the true understanding of the way the law works. One point to bear in mind, however, is to never war with erring forces or with inharmonious environment. Keep the mind full of love and compassion; let the humble compassion of Jesus Christ flow out freely towards all; affirm the Christ power and dominion, realizing that Spirit through the conscious intelligence is transforming and transmuting all false appearances into that which is pure, holy, beautiful. When one has raised the conscious intelligence to that high spiritual standard where it views all things from the standpoint of the Spirit of Truth, he has done much towards unfolding the healing consciousness of the Christ. He handles all propositions from principle, and is always open to new inspiration, illumination. Through love and reverence for the Father, the healing balm of the Holy Spirit is poured out in the soul; fresh ideas from Divine Mind find a welcome in the enriched consciousness. The constant recognition of the inner Presence only, of the Divine Law as the one and only Power, causes all opposition, all error to pale and grow less confident.

To all those who would unfold the healing con-

sciousness of the Christ, to all those who dare to stand and face the Supreme Presence within, abide in the Light, and live according to the Divine Law, our admonition is, "watch and pray." Another cannot do the work for you. If you would unfold the healing consciousness of the Lord, "Wait on the Lord."

THE DIVINE SHEPHERD

Jehovah is my shepherd; I shall not want.
He maketh me to lie down in green pastures;
He leadeth me beside still waters.
He restoreth my soul:
He guideth me in the paths of righteousness for his name's sake.
Yea, though I walk through the valley of the shadow of death,
I will fear no evil; for thou art with me;
Thy rod and thy staff, they comfort me.
Thou preparest a table before me in the presence of mine enemies:
Thou hast anointed my head with oil;
My cup runneth over.
Surely goodness and lovingkindness shall follow me all the days of my life;
And I shall dwell in the house of Jehovah for ever.

—*Psalm 23*

LOVE

ELINOR C. WOOLSON

Love,
And all things spiritual,
Are like the magic pitcher
Which knows not exhaustion
And cannot be emptied;
The more one pours forth
The more quickly it is refilled.

SUNDAY LESSONS

Lesson 12, March 20, 1921.

Unity Subject—THE LAST STEP IN SELF-MASTERY.

International Subject—JESUS ON THE CROSS. —Matt. 27:33-50.

33. And when they were come unto a place called Golgotha, that is to say, The place of a skull,

34. They gave him wine to drink mingled with gall: and when he had tasted it, he would not drink.

35. And when they had crucified him, they parted his garments among them, casting lots;

36. And they sat and watched him there.

37. And they set up over his head this accusation written, This is Jesus the King of the Jews.

38. Then are there crucified with him two robbers, one on the right hand and one on the left.

39. And they that passed by railed on him, wagging their heads,

40. And saying, Thou that destroyest the temple, and buildest it in three days, save thyself: if thou art the Son of God, come down from the cross.

41. In like manner also the chief priests mocking him, with the scribes and elders, said,

42. He saved others; himself he cannot save. He is the King of Israel; let him now come down from the cross, and we will believe on him.

43. He trusteth on God; let him deliver him now, if he desireth him: for he said, I am the Son of God.

44. And the robbers also that were crucified with him cast upon him the same reproach.

45. Now from the sixth hour there was darkness over all the land until the ninth hour.

46. And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is, My God, my God, why hast thou forsaken me?

47. And some of them that stood there, when they heard it, said, This man calleth Elijah.

48. And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink.

49. And the rest said, Let be; let us see whether Elijah cometh to save him.

50. And Jesus cried again with a loud voice, and yielded up his spirit.

GOLDEN TEXT—*God commendeth his own love toward us, in that, while we were yet sinners, Christ died for us.*—Romans 5:8.

SILENT PRAYER—*Thy will be done in me.*

When we search the Scriptures to find the place where crucifixion takes place, we are introduced to a symbolism not hard to interpret. Golgotha, in the Aramaic-Jewish language, means, *The place of a skull.* The skull is the place where intellect is crossed out, that Spirit may win an eternal ascendancy. Jesus (the intellectual) was crucified at *The place of a skull,* that Christ (the Truth) might become all in all.

The seat of the conscious mind is the front brain, and it is here that the will has established its dominion. It is here that the human will must be crossed out that the Divine Will may have free expression.

The seamless robe, for which the soldiers cast lots, is the Truth in its harmonious expression and unchangeable perfection. The superscription written over Jesus in three languages, "This is Jesus the King of the Jews," is indicative of the ruling power of the principles enunciated by this great King of men. Greek was the language of literature and culture; Latin was the language of the soldiers and officers of Rome; Hebrew was the language of the Jews, or religion. The triple inscription was a prophecy of the universality of the Word of the Great One, which should go forth to the whole world and reach people in spirit, soul, and body.

The two malefactors crucified with Jesus, represent the past and the future. The past is full of regrets and accusations, but the future is hopeful and sees good ahead in spite of the great trial at hand. This is commended by the Christ and promise of reward is made.

The darkness symbolizes the failure of understand-

ing that settles upon the soul in times of great trial; the rending of the veil of the temple, pictures a letting go of the belief of the reality of material consciousness, and the awakening to the light of Spirit. The closing relinquishment of the soul to God, is the final giving up of all human ambitions and aims. When this point is reached, the soul enters into glory.

QUESTIONS

1. What part of man is suggested by the "place of a skull"?

2. What does the crucifixion represent to the overcomer?

3. What is the symbolism of the seamless robe? The superscription in three languages?

4. What do the two malefactors stand for in human consciousness?

5. What do the darkness and the rending of the temple represent?

Lesson 13, March 27, 1921.

Unity and International Subject — THE LIVING CHRIST.—Matt. 28:1-10, 16-20.

(*Easter Lesson*)

1. Now late on the sabbath day, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre.

2. And behold, there was a great earthquake; for an angel of the Lord descended from heaven, and came and rolled away the stone, and sat upon it.

3. His appearance was as lightning, and his raiment white as snow:

4. And for fear of him the watchers did quake, and became as dead men.

5. And the angel answered and said unto the women, Fear not ye; for I know that ye seek Jesus, who hath been crucified.

6. He is not here; for he is risen, even as he said. Come, see the place where the Lord lay.

7. And go quickly, and tell his disciples, He is risen

from the dead; and lo, he goeth before you into Galilee; there shall ye see him: lo, I have told you.

8. And they departed quickly from the tomb with fear and great joy, and ran to bring his disciples word.

9. And behold, Jesus met them, saying, All hail. And they came and took hold of his feet, and worshipped him.

10. Then saith Jesus unto them, Fear not: go tell my brethren that they depart into Galilee, and there shall they see me.

16. But the eleven disciples went into Galilee, unto the mountain where Jesus had appointed them.

17. And when they saw him, they worshipped him; but some doubted.

18. And Jesus came to them and spake unto them, saying, All authority hath been given unto me in heaven and on earth.

19. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit:

20. Teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world.

GOLDEN TEXT—*I am with you always, even unto the end of the world.*—Matt. 28:20.

SILENT PRAYER—*Christ lives in me today.*

The question is often asked whether or not we believe that Jesus rose from the dead with the same body that walked the earth, and if so, what became of it. The historical account makes clear that it was the crucified body that Jesus had after the resurrection. He showed the imprint of the nails to Thomas; he assured his disciples that he was not a ghost, but a real flesh and blood man. The present status of Jesus' body is a proposition not easy to explain, because of a lack of terms and comparisons adequate to a description of that inner plane of consciousness termed the "spiritual," the kingdom of the heavens so often referred to by Jesus. Metaphysicians know more about this kingdom than they can tell in ordinary language, because terms have not yet been coined to describe the conditions existing

in the interpenetrating ether, and people are not at all familiar with that state of existence. Jesus described mental laws in parables, because the people of his age had no knowledge of the creative power of thought. So we have to make material illustrations of conditions that are not at all material. The result is often a flat failure.

Jesus held his body on the astral plane for forty days, and then carried its particles to the spiritual, where it exists to this day as a body of thought and mind force. Through his thought-body, Jesus is able to quicken the bodies of people who attract his power by believing in him. Through this process, a new race is being formed; this new race will gradually step out of the old material concept of body into forms of a much higher type. The new bodies, which are grown within the old bodies, will have the power of self-perpetuation; they will never wax old. Doctors tell us that an organism in good health should never lose its capacity to live right on, year after year, indefinitely, because the organs are self-renewing. The body in health is like an engine, every part of which is constantly being rebuilt through right use. Dr. Hamilton says, "There is no reason why the human body should ever deteriorate, and from a scientific standpoint, man should be able to live indefinitely."

A number of people within the writer's knowledge have advanced in this process of making the new body after the Jesus Christ type, to a point where they are confidently asserting immortality in the flesh. When they have renewed every organ and part, both within and without, and put away all evidences of old age, then the world at large will begin to accept their claims as true. This will be demonstrated and the veritable existence of the New Race will be an accepted fact before this century is out.

QUESTIONS

1. Did Jesus resurrect his physical body?
2. What became of this body, after forty days?

3. How is Jesus aiding the race today?

4. Did Jesus Christ teach eternal life?

5. Can man follow the teachings of Jesus Christ in this respect?

Lesson 1, April 3, 1921.

Unity and International Subject—THE IDEAL CHRISTIAN; OR, THE CHRISTIAN LIVING WITH OTHERS.—Romans 12:1, 2, 9-21.

1. I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your spiritual service.

2. And be not fashioned according to this world: but be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God.

9. Let love be without hypocrisy. Abhor that which is evil; cleave to that which is good.

10. In love of the brethren be tenderly affectioned one to another; in honor preferring one another.

11. In diligence not slothful; fervent in spirit; serving the Lord;

12. Rejoicing in hope; patient in tribulation; continuing stedfastly in prayer;

13. Communicating to the necessities of the saints; given to hospitality.

14. Bless them that persecute you; bless, and curse not.

15. Rejoice with them that rejoice; weep with them that weep.

16. Be of the same mind one toward another. Set not your mind on high things, but condescend to things that are lowly. Be not wise in your own conceits.

17. Render to no man evil for evil. Take thought for things honorable in the sight of all men.

18. If it be possible, as much as in you lieth, be at peace with all men.

19. Avenge not yourselves, beloved, but give place unto the wrath of God: for it is written, Vengeance belongeth unto me; I will recompense, saith the Lord.

20. But if thine enemy hunger, feed him; if he thirst, give him to drink: for in so doing thou shalt heap coals of fire upon his head.

21. Be not overcome of evil, but overcome evil with good.

GOLDEN TEXT—*As ye would that men should do to you, do ye also to them likewise.*—Luke 6:31.

SILENT PRAYER—*I am meek and lowly enough in heart to receive the power and glory of Christ.*

The International Sunday School lessons for this quarter will present some of the social teachings contained in the Bible. This is the first of these lessons.

Verses 1 and 2 contain the secret of all successful and happy social relationships. We must unselfishly transform ourselves by renewing our minds. The beginning of all reform is in the thinking of the individual. This being true, our greatest efforts should be devoted to training our thoughts and purifying our minds. We need not hope for better social conditions to come through finding fault with the present order or through pointing out the shortcomings of our fellow men. We must begin the reform at the very center of our being, and change ourselves by letting the Christ Mind develop in us.

We are told to present our bodies a living sacrifice, wholly acceptable to God. Surely there is in this no hint of a miserable and wormlike existence on this earth, that we may serve God in a heaven to be entered after death. No, we must transmute our forces and key up our abilities, so that they will express more life and power and glory here and now. This can be done only through the renewing of our minds. We must erase the old ideas of sin, sickness, and death, and in their places put the Truth. The Truth is, God is life, health, and joy. We are truly serving God most when we express these divine qualities. The optimistic, healthy, happy, vigorous, living man, is doing more for his fellow men and for the kingdom of God here on earth than is the pessimistic, sickly, sorrowful, dying man.

In considering how we shall express happiness,

health, joy, and life, we must remember that these qualities depend upon the one Source,—God. If we try to separate them from that Source by thinking that they are ours to use in a selfish way, we hinder our fullest expression of them.

Verses 9 to 21 show us that humility, love, and harmony, must necessarily be parts of our lives if we would live to the fullest. No one can be vainly proud who realizes that his life belongs to God, and that perfection is gained only in proportion to his capacity for letting God's perfect life express through him. In verse 9 we are reminded that love must be genuine; we must love, not because we expect reward for it, but for the sake of love itself, and we must do good for the love of good itself. In verse 10 we are cautioned not to let personal selfishness stand between us and the love of others. Verse 11 shows us that living the Christ Life is not a lazy man's work but that it requires energy and enthusiasm. Verse 12 shows that we must be enduring, not willing to give up. Verse 13 shows that we must be generous in our financial dealings. In verse 14 we are reminded that we must not condemn and find fault with those who do not think as we do. Verses 15 and 16 show that we must not feel that we are above other people. We must realize that we and all other people are working out salvation together.

The other verses show that in order to live the Christ Life we must be constructive in what we say and do. Evil is destructive and good is constructive. If we render evil for evil we double the destruction done. If we render good for evil we build up something where evil has torn down something. One who desires to grow spiritually must build; he cannot afford to destroy.

QUESTIONS

1. What is the secret of happy relationship with others?

2. How shall social evils be changed?

3. How shall we serve God most: by living now or living hereafter?

4. How shall we live now?

5. How does good overcome evil?

Lesson 2, April 10, 1921.

Unity and International Subject—BIBLE TEACHINGS ABOUT HEALTH—I Cor. 6:19, 20; 9: 24-27; Gal. 6:7, 8.

19. Or know ye not that your body is a temple of the Holy Spirit which is in you, which ye have from God? and ye are not your own;

20. For ye were bought with a price: glorify God therefore in your body.

24. Know ye not that they that run in a race run all, but one receiveth the prize? Even so run; that ye may attain.

25. And every man that striveth in the games exerciseth self-control in all things. Now they do it to receive a corruptible crown; but we an incorruptible.

26. I therefore so run, as not uncertainly; so fight I, as not beating the air:

27. But I buffet my body, and bring it into bondage: lest by any means, after that I have preached to others, I myself should be rejected.

7. Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.

8. For he that soweth unto his own flesh shall of the flesh reap corruption; but he that soweth unto the Spirit shall of the Spirit reap eternal life.

Golden Text—*Every man that striveth in the games exerciseth self-control in all things.*—I Cor. 9:25.

Silent Prayer—*All of my forces are brought into captivity to Christ, and I express perfect health in my body.*

The Bible contains many helpful teachings on health. Some of them are even more definite than the verses selected for this lesson. However, this text embodies some very vital points in the attainment and preservation of perfect health of body.

Back of bodily conditions are mental conditions. Changes in thought precede changes in organic functions.

Thinking includes a number of more or less complicated mental activities. A very important phase of thinking is the attitude which the thinker assumes toward the thing under consideration.

For example, if one feels that it is impossible for him to solve a certain problem, this attitude toward that problem divides his mental forces. It will be well-nigh impossible for him to work the problem successfully until he changes his attitude toward it.

If one feels that it is necessary for him to be sickly, weak, and unhappy, in order to be righteous, his prayers for health will be of little avail, because they will not have full faith and conviction back of them. The belief that God afflicts the righteous, weakens one's faith in Divine Love.

When we realize that it is right and good to be well, happy, and strong, our prayers will demonstrate health and strength and happiness.

The first verse in today's lesson is a great help to us in getting the right attitude toward God and toward our bodies. When we realize that our bodies are temples of the Holy Spirit, we begin to understand our responsibility in keeping them fit places for the abode of Divinity.

The body must serve the Spirit, but it must be in good health before it can do so to the fullest extent.

We are given free will to do as we please and to think as we please, but our thoughts and deeds are like seeds. They will produce large harvests of conditions like themselves. If we would have our bodies fit temples for the Holy Spirit, we must sow harmonious, pure, wise, loving thoughts. "God is not mocked: for whatsoever a man soweth, that shall he also reap."

If a man thinks and lives only for the flesh and the things of the world, his harvest will be in the changing things of the world. When he learns to put his best

efforts into spiritual thoughts and deeds, he will reap a rich harvest of enduring joy and life.

We are told that the participants in the Greek games were required to spend ten months in the most severe training and in complete abstinence from every kind of sensual indulgence.

Their reward, if they were victorious, was simply a wreath of leaves. If these youths subjected themselves to this rigid form of discipline for a perishable prize, how much more should we strive to master ourselves for the prize which endures forever—Christ made manifest in our flesh! This is health and life everlasting.

QUESTIONS

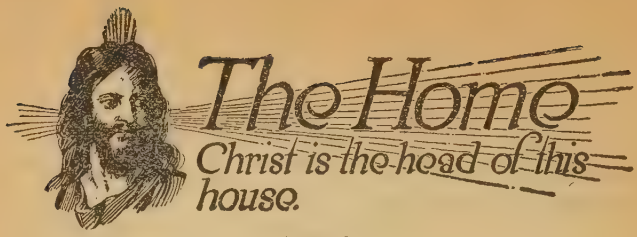
1. Give some health suggestions taught in the Bible, in addition to today's text.
2. How do changes in thought change conditions in the body?
3. What effect does our attitude toward God have upon the effectiveness of our prayer?
4. What is the greatest prize for which man can work?

LEARN TO FORGET

Turn from the past with its old regret;
  Harvest the wisdom and shut the door;
Turn to the dawn when the sun is set,
  Turn from the chill of the nevermore.
    Learn to forget.

Is there a past with a judgment-debt?
  Do what you can, then, make your pledge;
And, turning away from the memory-fret,
  Live on the moment's brittle edge.
    Learn to forget.
    —*Edwin Markham; Nautilus.*

Go on and make errors and fail and get up again. Only go on.—*Anna C. Brackett.*



WITH MY WORKBASKET

Ah me! What a multitude of things crop out all along the way to make the journey difficult! You, dear basket, are such a patient listener that I find many a perplexity smoothed away after one of our confidential talks.

But I must not forget that through this simple housewifely work (which you are so cheerfully and sometimes, I must confess, so exasperatingly ready to hand out) my thought touches the members of this family. Therefore I must see to it that the radiations which flow through my fingers to the garments be such as will help, not harm, any one. George and the boys and Helen must not catch from me any mental unrest, any poison thoughts which might outpicture in discordant conditions in their body cells.

There are times, I confide to you, dear basket, when I want to fight a situation with the old weapons instead of dealing with it in the higher, more excellent way; when I long to attack the walls of Jericho with a battering ram, instead of trusting to subtler, surer, more effective forces. But these belligerent methods are out of order here.

It is the so-called little things, the problems within problems of hourly existence, which after all make the large demand upon grace and grit. Thank God, the supply is infinite and unfailing! And in spite of all seeming difficulties, in spite of discouragement with ourselves, how satisfying and exhilarating is the quest for

truth!—the discovery that our disappointments are God's disappointments!

As I take up Philip's glove and put stitches into the finger tips, I am reminded of what the boy said after one of his talks with Auntie, "Me for Truth, no matter where it leads!" God speed our young Sir Galahad! And how Truth does lead us on and on; deeper, higher, farther afield we go, following the gleam until the light becomes dazzling and we see things "not lawful for a man to utter." If we novitiates travel so far and glimpse so much of the glory to be revealed, what could not more advanced followers of Christ tell of the vision splendid? And the most liberated soul among us,—where does it go, and what does it see in its moments of conscious union?

But the many are not yet ready for the things the few could unfold. They "cannot bear them now."

> Some secrets may the poet tell,
> For the world loves new ways;
> To tell too deep ones is not well,
> It knows not what he says.

Here I have been soaring away in my thought ship so far above the workaday world that I haven't taken a stitch in full fifteen minutes. Mental aviation is delightful, but it will not darn stockings. Let us return to our mending.

During this past week of extra work and thought for the morrow (which company brought), quiet, meditative hours seemed impossible. I therefore have had to keep conscious connection with the ever present Helper while doing the thousand and one things necessary for the family comfort and for the entertainment of guests. One must keep that connection at all times and under all circumstances. Of course there never can be any real separation from the One, and in the deeper consciousness—the God Consciousness—of my being, I always know that to be true. But I do sometimes become enmeshed in the outer aspect of things and forget

to "practice the Presence." To fall into the old deception, that Aunt Christiana can do anything in and of her personal self, is to invite trouble, every time.

In a little notebook tucked into a pocket, are messages that help greatly when I need strength for any task that seems a bit heavy. Let me read a few:

"Whatever you do, proceed in conscious unity with God." That's Christian Larson's, the seer and practical mystic.

"Not by muscle nor by will power, but by my Spirit." An adaptation by Annie Rix Militz which helped me a lot, when we were moving, a while ago.

"You can make beds and wash dishes in the vibration of the whole. It is when you try to put all of the load on the one atom or unit which you are, that the thing becomes a burden." T. J. Shelton, from his office in the sun.

"When, while at work, we speak to God of what we do, the work is no longer a distraction, but a prayer of great merit." No, this is not from Rawson's "Nature of True Prayer;" it is from a little volume entitled "Methods of Conversing with God," given to the world by an illumined soul of the seventeenth century—a Jesuit father.

So, when performed in the power of the Supreme, in the realization of oneness with God, every household task is true prayer, linking the doer with the universe. Weaving such prayer thoughts with the stitches makes this darning a real joy. Seeing every hole as an opportunity, transforms a burden into a winged chariot. Sort of agreeing with one's adversary, this, isn't it?—*Aunt Christiana.*

Do not resist the prompting of Spirit, but act upon it. Do not hesitate, do not argue against it, or you will incur the current of reasoning not based upon Truth, for Spirit is Truth.—*Turkish Proverb.*

LOVE FAIRIES

LOUISE C. NEWMAN

In Unity Sunday School we call our wee-est wisdoms, *Love Fairies*. Why? Because that is just what they are.

God is Love and Love is God, and fairies are thoughts, so Love Fairies are God's Thoughts.

In this class we learn about thinking the thoughts of God after him. Fairies always hear when they are called, and they are never idle. So if you call, "Joy-bells," thousands of little creatures (creations) come tumbling over each other, all so happy to be called and so eager to pull away the shadows and to drape up the smiles, and to bubble up the gladness which lies in our hearts.

If you call fairy Helpfulness, the little Joy-bells whisk out their thinking caps, and presto! the little wise ones are helping you pick up your toys and hang up your caps and dust the chairs and wipe off your shoes and find grandma's thimble and feed the kitty,—"an' everything."

If you call fairy Cross-patch,—Clang! all the little Joy-bells turn upside down and outside in, and—you know what happens, for the Joy-bells are never happy when they are idle, and these little fairies can't help you when they're upside down or outside in, can they? And you wouldn't be happy if you had to sand on your head till some little girl said, "God is Love, and all is well."

For that is the magic Word, and each one of us must learn to use his own magic Word. If you should ever get in a hurry and call the wrong fairy, just become very still for a minute and say the magic Word; then listen, and you'll hear the Joy-bells in your heart, for that is where the real Fairyland is,—the Kingdom of Love, and Christ the Master of Love, is King.

This is a magic lesson, for the more you think about

it and believe it, the more the Kingdom of Love will unfold to you.

A UNITY CHILDREN'S CLASS

ALICE L. RUTH

Genevieve Ransom skipped lightly down the hall and tapped softly on my door. I at once answered, "Come," for Genevieve is not a bold, insistent child, and, if her gentle rap had not been answered quickly, she would have gone quietly away, thinking I did not wish to be disturbed. At my invitation she entered, all smiles and dimples, holding out for my inspection a poster, showing a Japanese lantern in black and yellow colorings. At the bottom of the card were the words, "Let your light shine."

"Why, Genevieve, I thought you were at Sunday school," I said.

"That's where I made this lantern poster," she sparkled. "It's a Unity class for children from five to seven years old. We talked about good thoughts, good words, and good deeds. Rose was our teacher. She told us that Jesus said we should let our light shine that others might see our good works and glorify our Father. She also said good thoughts come first, and if we remember to keep our thoughts kind and loving, the good words and good deeds will follow easily; and that our good thoughts, words, and deeds, would make us so happy that God within us would be glorified. Then she showed us how to make these lanterns. We stood around a large table, and there were scissors, paste, pencils, and piles of pretty paper, and every one printed below the lantern, 'Let your light shine.' That was to make us remember the lesson. Some of the little ones couldn't print, but we did it for them; so every one had a poster to take home. There's Mamma! I'm going to show it to her."

Mrs. Ransom and Rose were removing their wraps in the hall.

"Rose, dear," I called, "come and tell me all about it."

"I have the dearest class," Rose began. "Mrs. Friend opened her house for a Unity Sunday School; Mamma had the living room for her class, and I took the little ones into the dining room, where we had the big table to work on, and every child was busy."

"Yes, dear, Genevieve showed me her poster and told me all about the lesson. If they all remember it as well as she does, it is a good work well begun."

"I am sure they will," Rose confidently affirmed. "Next Sunday I'm going to give them a prosperity lesson, and show them how bountifully God provides for us, and how thankful and generous it makes us feel. We'll paste jugs and pitchers and jars of oil on our posters, and I'll tell them about the widow's oil. We'll print on the posters, 'Thy God hath anointed thee with the oil of gladness.' I'll explain what *anointed* means, and that will teach them a new word. Just being glad helps bring prosperity; and everybody knows oil is richness. It enriches the food we eat, and men who deal in oil are often so rich they are called oil kings.

"I'll have a lovely Easter lesson about the lilies that outshine the glory of Solomon. That thought will go down deep into the heart and make us feel and see love and beauty flowing from God through every child, and tree, and flower. Lilies will make beautiful posters with the words, 'Consider the lilies.' I'm so glad they've given me that class, for the Bible is full of the finest things to tell them about. It will keep good thoughts in our minds all the week."

The earnest little teacher hastened away to answer her mother's call, and I silently thanked our Father that another Unity Sunday School was successfully launched.

I say the whole earth and all the stars in the sky are for religion's sake.—*Walt Whitman.*

HOME COUNSEL

Harmony In Married Life

My wife is constantly nagging and accusing me of unfaithfulness. Because I am not specially interested in everything she likes, she feels that I am not faithful to her. This causes great inharmony in the home. How can the proper readjustment be brought about?

It is a well known fact that real, true, love is the basis of the family relation. There is no other power that can draw and hold people together. Love builds the home and maintains it, and as long as love is the ruling force in the family, peace and joy and satisfaction abide. Trials and tests and even disagreements may come, but love triumphs over all and everything is adjusted in Divine Order. Such experiences do but increase love by giving it expression through manifesting its overcoming power.

When disagreements, and conditions such as you mention, exist, it is always safe to say that there has been a weakening of the love relation to such an extent that the opposites of love (doubt, criticism, faultfinding, and the like,) have been admitted into consciousness and allowed to do their deadly work. If such a state of affairs is permitted to continue, it will break up the family and wreck the home. That this may be avoided, the cause of the inharmony must be removed.

To accomplish this, it is necessary that love be increased to such a degree that it will melt down these carnal obstructions and clear up the consciousness of both husband and wife. To do this, it is only necessary that you begin over again. This will not be difficult, but very easy, if you realize that you are always in "the land of beginning again." You are never limited to any order of things in personal relations; you can always begin again. Then simply relive your courtship days. At that time you loved your wife and she loved you. There was no thought of criticism, no faultfinding of any kind. Just go back and begin again at that

place. Make love to her in the same gallant way, and she will soon respond in like manner. She is longing for real love and you are hungry for it yourself; then why not have it in full measure and both be fully satisfied? Go to her and ask forgiveness for having caused her pain and unhappiness. Even if you feel that you have not been at fault, be brave enough to go to her lovingly and ask a reconciliation. Tell her that you are sorry and that you want to do better, and ask her to help you. This will open the way to a better understanding, the one thing you two so sorely need. If you can come to a real understanding of each other, all these inharmonies will vanish and both will be supremely happy. Let go of all personal pride and begin to live again. Prove by your actions that you are honestly trying to be all she would have you be as her husband, then the very force of your example of unselfish love will cause her to do likewise, and she will be to you all that a wife should or could be. Just do this simple thing, and you will be amazed at the quick and perfect result.

It would be well to give up all ideas about "the head of the family," personal ownership, rulership, and the like, which, in the race consciousness, cluster about the family idea and relation. They are like the barnacles on the hull of a ship; they cause friction and impede progress. The old idea of ownership expressed in "my wife," and "my husband," should be relegated to the scrap pile of worn-out and outgrown ideas and customs. The husband should never think that he owns the body and soul of the wife, nor should the wife hold similar thoughts about her husband. Each should grant to the other the rights claimed for the self, and the two should live together in perfect equality of rights, privileges, and responsibilities.

When there is not perfect trust between husband and wife, holy love is headed towards the rocks of carnal thought, and disaster looms ahead. When passion rules, love sickens and dies, and what was once a

happy home is naught but barren walls. Trust each other, then, in all things. Have no secrets of any kind. Let each know what the other does. Consult always together, each giving way to the other, that both may work together for the good of all. Become one in thought, purpose, and effort, then understanding will be established and loving joy will abide with you forever.

Real marriage is spiritual and rests upon a spiritual foundation. It is Divine Love in action. Its essence is truth; its quality, purity; its power, the will of God in action; its purpose, the union of two souls in holy creative activity. At least the beginning of all this is in every marriage, and if both husband and wife know this and live for the full realization of the spiritual ideal, the fruitage of the union will be spiritual and will endure forever.

SHARON'S ROSE

A Persian fable says: One day
A wanderer found a lump of clay
So redolent of sweet perfume
Its odor scented all the room.
"What art thou?" was his quick demand,
"Art thou some gum from Samarcand,
Or spikenard in rude disguise,
Or other costly merchandise?"
"Nay, I am but a lump of clay."
"From whence this wondrous sweetness, say?"
"Friend, if the secret I disclose,
I have been dwelling with the rose!"
Meet parable! for will not those
Who love to dwell with Sharon's rose
Distill sweet scents o'er all around,
Though poor and mean themselves be found?
Good Lord, abide with us, that we
May catch these odors fresh from thee!

—*Selected.*

MOTHERHOOD DEPARTMENT

THE MOTHER

I shall bear me a son, and my son shall be
Of the new race, the true race, the great race and free,
With ears that shall hear and eyes that shall see
And lips that shall speak the Truth.

I shall bear me a son, and he shall belong
To the pure race, the sure race, the good race and strong,
That knows only right and does not know wrong,
And ever shall live the Truth.

—*Constance Allen Ward; The Master Mind.*

Silver Peak, Nev.—My heart goes out to you in expression of my love and gratitude for what you have surely done for me and my dear one. She was delivered of her babe without any trouble at all, and the nurse said that it was the most wonderful birth she has ever witnessed. Both babe and mother are doing splendidly, for which I thank you. You may discontinue your prayers.—*Mrs. B. I.*

Jennings, La.—My baby came December 30, and not one pain did I suffer. He came one month sooner than I expected him, although it was full time. Oh! how much help your teaching has given to me! Now I feel like a new person. Every one says that it was a wonderful thing that I gave birth to an eight-pound boy without the least pain. —*Mrs. J. E. J.*

Denver, Colo.—My little niece came into the world one of the most perfect and beautiful children ever born. My sister and brother-in-law have been helped to realize the Truth more fully, too. About two or three months ago my sister wrote to you for prayers for the baby, as there seemed to be a swelling in the child's knees. The swelling has all disappeared and the little one is in perfect health, for which we all are so thankful to God and grateful to Unity.—*F. B.*

Seattle, Wash.—I am writing to tell you of the wonderful help I received. When my baby was born I was in confinement only two hours and one half; on previous occasions I was from ten to twenty-four hours. The baby, a boy of eight and one fourth pounds, is gaining all the time. I wish you would tell expectant mothers of my wonderful help and how our home has been blessed.—*Mrs. G. S.*

OUR PAGE OF BLESSINGS

"Before thou eatest pause and raise
Thy thought to heaven in grateful praise."

[The blessings given this month are from Louise C. Newman. They are suggested by her work in the teaching she presents as "The Spiritual Housekeeping Class."—EDITOR.]

Monday—Moon; water; freedom.

Infinite Light, we thank thee for thy presence in our midst and acknowledge thy purifying, freeing, cleansing power in this food.

Tuesday—Tiwes; fire; love.

Infinite Love, our faith is established in thee through this substance of thy inexhaustible bounty.

Wednesday—Woden; thought; wisdom.

Father, we thank thee for the power to express Divine Wisdom in our choice of food, and we are blessed in thy strength and unity of purpose.

Thursday—Thor; individual day; power.

Father, we pray thee to so bless this food with thy wholeness that our minds and bodies may be renewed and restored in thy grace.

Friday—Frigga; purity; peace.

For this symbol of thy pure substance, we thank thee, Father, and we are built anew in thy likeness and glory.

Saturday—Saturn; perfection; joy.

Father, we praise thee and bless thy holy name, in joy for the food thou hast provided through the earth, the air, the sun, and the sea, and for our understanding of its oneness with thee.

Sunday—Sol; soul; rest.

Holy One, in thy rich Substance of Love is our bounty for every need. We rest in the Spirit of Wholeness and know that it is very good. We thank thee for this food. Amen.

SOCIETY OF SILENT UNITY

"Be still, and know that I am God."

INSPIRED BY THE SPIRIT OF TRUTH

Silent Unity represents the Healing Department of the Unity School, and it ministers unto those needing help, without seeing them personally. Jesus Christ spoke the Word and healed the centurion's servant and others.

We are glad to help all who have faith in the Power of God, no matter what the need may be, whether physical, financial, mental or spiritual. If everything else has failed we will take your case. "With God all things are possible."

Silent Unity will pray for you and instruct you how to pray to the Father in secret, and the Father who sees in secret will reward you openly.

The expenses of the Silent Unity work are met entirely by the free will offerings of those to whom we minister. "Give, and it shall be given unto you, good measure, pressed down, shaken together, running over."

All letters are strictly confidential.

UNITY SCHOOL OF CHRISTIANITY,
SILENT UNITY DEPARTMENT,
Tenth and Tracy Avenue, Kansas City, Mo.

HEALING THOUGHT

Held daily at 9 p. m.
March 20 to April 20, 1921

I praise and give thanks to the Christ Mind for the rich substance of Spirit, now filling this body with Perfection and Health.

PROSPERITY THOUGHT

Held daily at 12 m.
March 20 to April 20, 1921

I praise and give thanks to the Christ Mind for the fullness of Substance, now making Prosperity manifest everywhere.

HEALING THOUGHT AND PROSPERITY THOUGHT

I praise and give thanks to the Christ Mind for the rich Substance of Spirit, now filling this body with perfection and health. There are two spiritual exercises, which, acting together, never fail to arouse any faculty upon which they operate. These exercises are praise and the giving of thanks. When a faculty is aroused, "demonstration" follows, for the intensified radiations carry the idea from the innermost starting point to the outermost realm of the objective world. A one-candle electric bulb gives some light, and a one-thousand-candle bulb projects a light which sweeps out over a much larger area. A certain amount of the rich Substance of Spirit is necessary, if we keep life functioning through the body; a greater amount gives an increase of strength and activity; a still greater amount fills the body with perfection and health. Man is his own healer. Perfect life inhabits the within of each soul. Perfection and health increase, step to step, with the increase of praise and giving of thanks. Therefore, our hearts pour out the praise and the thanksgiving that carry on their regenerating currents the perfection and health of Almighty God.

I praise and give thanks to the Christ Mind for the fullness of Substance, now making prosperity manifest everywhere. As in all other respects we affirm for the universal appearance of the Good, so also must universal prosperity be the goal of our self-treatment. If we see riches and poverty, we see good and evil, in finances, and the poverty side of our concept is as likely to manifest as the prosperous. Also, love will not permit us to see others clothed in the threadbare habiliments of want. Again, we blaspheme the omnipresent God-Substance, if we say that it is not doing its duty everywhere. We were, first, convinced that praise and giving of thanks produce increase. Then, we applied the

test of practice and proved the teaching sound. Faith and practice are an invincible combination, always. Let us put them to an unlimited test. We have demonstrated somewhat—for ourselves. Is the arm of God shortened that it cannot sweep its gift-bearing hand over all the world, and make prosperity universal? *I praise and give thanks to the Christ Mind for the fullness of Substance, now making prosperity manifest everywhere!*

LOVE

Love suffereth long and is kind.
Love envieth not.
Love vaunteth not itself.
Love is not puffed up.
Love doth not behave itself unseemly.
Love seeketh not its own.
Love is not provoked.
Love taketh not account of evil.
Love beareth all things.
Love believeth all things.
Love hopeth all things.
Love endureth all things.
Love never faileth.

—*The Bible.*

WHO ACTS IN THOUGHT OF GOD

He who acts in thought of God,
Detaching end from act, with act content,
The world of sense can no more stain his soul
Than waters mar the enameled lotus leaf.
With life, with heart, with mind—nay with the help
Of all five senses—letting selfhood go—
Votaries toil ever toward their soul's release.
Such persons, renouncing fruit of deeds,
Gain endless peace—they are not touched by taint of deeds.

Bhagavad-Gita.

INNER VISION DEPARTMENT

People everywhere are passing through mental changes and physical effects that they do not understand. As a rule, vivid dreams, visions, or other evidences of spiritual activity accompany these changes. These are all the quickening of spiritual life, and, when the science of mind is understood, may become the source of valuable instruction to the awakening soul.

When Jehovah made his presence known to Solomon in a dream, Solomon did not treat the matter lightly. He knew that spiritual things are just as real as material things, and he communed with the spiritual presence as if it were in form and shape. In following the instruction thus gained, he became the wisest of men and received both riches and honor.

In his original humanity, Solomon was not different from other men; but he was mentally receptive. The worldly-wise hard-headed people of his day doubtless considered him credulous and idealistic, maybe fanatical. But his inspiration has outlived them all.

In this day we can all individually be taught, and the prophecy be literally fulfilled of the old men dreaming dreams and the young men seeing visions, if we heed the inner experiences which so often seem vague and indefinite. This department has been instituted to help people to understand the meaning of their dreams and visions, and we are striving to reduce to a science this little understood realm of the mind.

It requires much more than ordinary ability to correctly interpret the "visions of the night" which so many people are having, because the lessons given in everyday symbols are peculiar to the individual, and are usually connected with some state of mind which needs correcting. There are general rules of interpretation, however, and these nearly always explain the meaning of the dream.

In submitting dreams, please give incidents that you

think led up to the dream. This will afford a clue to the lesson the Spirit is giving you.

I dreamed that I went up on a high hill to see the sunset. There was a beautiful stream of water at the foot of the hill. Some one was with me. I watched the sky; it was so clear and transparent that I thought I could gaze to great distances. Then I saw dark figures appearing, two swords crossed, a wreath, and then the initials U S stood in the sky.

Sunset is the close of day. In Spirit, this represents the close of a certain dispensation. We are now at the end of the old age, and at the ushering in of the new. The dark figures represent the ominous outlook in many directions, especially in the United States. This is not to result in war, but, according to your dream, peace, represented by the crossed swords and wreath of victory.

I found myself in a cemetery in front of a mausoleum with a large door; the form of a child appeared. The child seemed to be two or three years old, and I would have taken it to be an angel figure, such as is represented in pictures. The child pointed toward the door and said, "He is risen!" Then I heard another voice, which said, "I am the resurrection of life." I can not remember anything else, only that it all disappeared and left me wondering as to the meaning.

Your vision was wonderful and beautiful, and you should look upon it as a very sacred revelation to you. It shows nothing less than the resurrection of your own spiritual life. In the realm of thought your soul has been passing through the same crucifixion and resurrection that Jesus of Nazareth passed through when he was here on earth. Your consciousness of the physical and the material has passed away, and you are risen in the perfection and glory and transcendency of the Master. This is the message that is given to you:

"I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die."

Meditate on these things.

EXTRACTS FROM LETTERS

ACCORDING TO YOUR FAITH

"According to your faith be it done unto you," is the divine promise which is to be fulfilled in you and in all your affairs. You receive to the extent of your faith in God, the Good. Let your faith grow so strong that you will pay no attention whatever to evil conditions but will always have in mind the good things of God. Try to see only the Good, talk only about Good, and keep your mind filled with thoughts of Good always. If you do this, the Holy Spirit will quickly prove to you that you can be healed and made prosperous.

Things are all stirred up now because the world is passing through a great change. As soon as conditions become settled, prices will be more equitable and everything will take a turn for the better. Products that are too low in price will have a better market, and those that are too high will be reduced in price until a condition of equilibrium is reached and maintained. Do not be disturbed while this process is going on, as only good can come out of it.

The evils you mention can be removed only by right thinking and living on the part of the human race. They will disappear just as rapidly as the destructive thought and feeling of the race are eliminated. The purpose of our ministry is to help change the race consciousness so that life, love, purity, peace, happiness, and plenty, will manifest in and for everybody everywhere. This is what the world is coming to, no matter what the appearance is to the contrary. God is leading us on and up to better things. Let us rejoice and be glad, and thus help on the good work.

PREDESTINATION

Predestination, spiritually interpreted, means that each soul is a Spirit Being, made in the image and likeness of God and destined to realize the full perfection of Being, as expressed and made manifest in Jesus Christ. This is the divine destiny of the soul, and it

will be attained by each soul. No one can escape his good, nor fail to finally realize perfection.

It is impossible to get away from God, or Good. Man may rebel against God and willfully do wrong. He may think that he can do as he pleases; that he can violate the law of his being and escape the consequences, but experience soon teaches him to the contrary. He is a living soul and must evolve perfect, everlasting life. All of his latent powers must be developed through the regeneration of soul, mind, and body. He may rebel against this process and thereby make it painful, or, on the other hand, he may lovingly coöperate with God and thus make the process pleasurable in the highest degree. Through self-surrender and loving obedience to God, the way of the soul is made easy and its progress certain.

Let it be known that man cannot be dominated forever by evil. That is a temporary state of consciousness. Man is predestined and foreordained to express God in the perfection of soul, mind, and body. This is why he lives. He develops through experience until he is reborn of Spirit. Then he is led by intuition from within, and does not need to learn his lessons through bitter experience. This process continues until the disciple has become as his Master, Jesus Christ, and is able to realize and manifest the fullness of the Christ Consciousness.

BELIEVE THAT YOU HAVE RECEIVED

We rejoice to know of the improvement you mention, and we are faithful in realizing perfection for you.

Please pay especial attention to what we say in this letter, and follow the instructions carefully. Make up your mind you can do it, and that you will do it; then stand firm. Your complete healing and transformation will be the result.

First, you have at your call all the Truth that we have at this Center. In your own spiritual omniscience, you are in touch with all Truth teaching. Could you

hear every day, every lecture that is given by Unity teachers, could you read every book and magazine, could you have treatments by the entire healing force,—these would do you no good unless you were faithful in affirming the Truth for yourself. It would make no difference how much of Truth we declared for you, if you made denials of this Truth by thinking things less than the Truth for yourself or your surroundings or your friends. God, in all his majesty and power and life, cannot make you hear and see, if you persist in saying that you do not hear and see. It makes no difference what the appearance is, so long as it is error, it is not real. As soon as you are absolutely faithful to the Truth about yourself, you will manifest that Truth. Your body is the sum of your thoughts, and when these thoughts are true, you will be perfect. Now is the time for you to take your stand; declare your Christ perfection, then let nothing tempt you to think or say one word contrary to this perfection. This is the only way for you to demonstrate. This is the Truth we teach. You have had training, a-plenty; you know the simple, fundamental principles of Christianity. That is enough. Healing is done through the Spirit of the Lord Jesus Christ. The healing life and presence of Jesus Christ are with you, every moment, and they will manifest in you, when you let them. Healing comes through the grace of God, when we live in simple, loving trust,—when we let that grace forgive and heal us. The Spirit of the healing Christ is urging us to write this letter to you, and we know that you will get the truth of the message and act upon it. Praise God, your mind is stayed on Christ; your health is restored; your body is renewed.

Concerning your living conditions: Begin now to give thanks and to praise God for the care that is being given you. Train yourself faithfully to see only the good. Make up your mind that since your circumstances are of your own making, the result of your own thought activities, you will not murmur about them, but

will through praising transform them into good and peace and plenty. Do not think or speak about anything that is contrary to the perfection that exists in the kingdom of God. Resolve that since you are a child of God you will live your life in paradise, now and here. God's Man is created in the Divine Image and Likeness; he has been given all power to bring forth, *in his world*, those things which wisdom and love in him draw him to and cause him to desire. You are that Divine Man. Therefore, begin to use your creative power, doing your work wholly in your own mind and heart, your thought and word, concerning yourself not with outer things, except to praise them. This is the one way to satisfaction and every good.

PARTNERSHIP WITH GOD

Having put all your affairs into the care and keeping of God, just rest assured that the mighty power of the Holy Spirit is *now* working in you and in all that is connected with your life, arranging everything in Divine Order and Harmony. Do not worry, but let your faith grow stronger every day. If you lose a position, it is because there is a better one waiting for you somewhere. It is as necessary sometimes that one change his work as that he change his food. You perhaps need a bigger work, one in which you can really grow. At least look at it in this way. If you quit this work, go right after something else, something that you like better. People are really friendly, whether they seem to be or not, and they will help you if your attitude toward them is friendly.

Remember that nothing but yourself can hinder you or throw you down. Do not blame people or conditions. Learn the lessons these experiences have to teach you. Just know that you are a Spirit Being and therefore superior to anything adverse that may come into your life. Believe in God and in the power and reality of the Good. "All things are possible to him that believeth." Believe in supply, prosperity, and success, so

fully that you can realize them every day. You are a *man*, and you *can* do it. Just go ahead quietly, lovingly, and enthusiastically, and you will be surprised at the ease with which you will make good.

You must rest assured that God is keeping watch over you and your loved ones, and that no harm shall come to you or to them. Trust God and go ahead. Work at whatever you find to do, knowing that it is a channel which will open out into something bigger and better. Go into partnership with God, then his wisdom will guide you and his strength will sustain you in all that you undertake.

JOHN THE DISCIPLE AND JOHN THE BAPTIST

When the name John occurs in the New Testament does it refer only to John the disciple?

We find that two different men named John are mentioned in the New Testament. They are: John the Baptist, who was the forerunner of Jesus Christ, and John the brother of James, who was a disciple of Jesus Christ. John, the disciple, was known as the beloved disciple, and he represents love in the consciousness of man.

It is quite easy to distinguish which of the two Johns is meant, as one reads about them in the Bible. In Acts 1:5, John the Baptist is referred to, but this is the only place, that we recall at present, in which he is mentioned in the New Testament outside of the four Gospels—Matthew, Mark, Luke, and John.

The John spoken of in the third and fourth chapters of Acts, is the disciple. It was he who wrote the three Epistles of John and the book of Revelation. See Revelation 1:1, 4, 9, 19.

If you have a Bible which gives in the back a list of proper names, their pronunciation and meaning, you will find there the name John, and the different texts in which the name is mentioned. In connection with the name there will also be a short sketch of the individual who bore the name.

HEALING THOUGHT

I PRAISE AND GIVE THANKS TO THE CHRIST MIND FOR THE RICH SUBSTANCE OF SPIRIT, NOW FILLING THIS BODY WITH PERFECTION AND HEALTH.

PROSPERITY THOUGHT

I PRAISE AND GIVE THANKS TO THE CHRIST MIND FOR THE FULLNESS OF SUBSTANCE, NOW MAKING PROSPERITY MANIFEST EVERYWHERE.

UNITY 1921

DEMONSTRATIONS OF THE LAW

"What Hath God Wrought!"

This department is in fulfillment of the promise of Jesus Christ: These signs shall accompany them that believe: in my name shall they cast out demons; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing, it shall in no wise hurt them; they shall lay hands on the sick, and they shall recover.—*Mark 16: 17, 18.*

We are sometimes asked if the testimonials printed each month in Unity are really true—the inference being that we manufacture them. Our answer is that they are true to the best of our knowledge and belief. We make the extracts from letters received from our correspondents. We do not have the inclination nor time for further investigation. The writers have not been personally asked to acknowledge the help they have received from our ministry, but do so of their own volition. If they are laboring under the delusion that they have been healed, when they have not—as some of the doubters suggest—the matter can be settled by conferring with them direct.

We do not publish the names of those who write of their healing, because we have not asked their consent to do so, but we keep the address for three months, and we will gladly help to open up correspondence between any of these writers and any one who wishes to know more about the case.

The critics usually say that the testimonials are too strong and too numerous for human belief. Yes, they are strong, because a great power does the healing. Nothing is too hard for Divine Mind, and the majority of cases that come to us have tried everything else. But we welcome such cases because the mind that has tried all material aids, and failed, is open to the Divine Power; to such, the help comes quickly.

The testimonials are many, it is true, but the fact is we do not print to exceed one fourth of the many we get

from day to day. We could fill every page of this magazine every month with such letters, and then have plenty left over. However, these do not by any means include all the demonstrations of the Law. A very large per cent of those who are in various ways helped, do not write to us at all. Jesus healed ten lepers and only one returned to give thanks. We do not think our friends are so derelict as this, but when we meet with some of the workers from other parts of the country, and they tell of the many who have been helped through this ministry, and who have made no acknowledgment to us, we marvel at the power of the Spirit.

Some people who are not well informed say that we publish these testimonials for pecuniary gain. This charge might be brought against us if we asked a price for our work, but, as we do not have a financial object in view, we deny the allegation. This is not a business, but a ministry. We are not merely healers but teachers. We help men, women, and children, everywhere, to bring forth the healing virtue within their own souls. This is soul saving and it is a great work. Daniel Webster once said:

"If we work upon marble, it will perish. If we work upon brass, time will efface it. If we rear temples, they will crumble into dust. But if we work upon immortal souls, if we imbue them with principles, with the just fear of God and love of fellow men, we engrave on those tablets something which will brighten to all eternity."

Those who are engaged in this work are very happy in it. We are not burdened with an elaborate classification of diseases and their specific remedies. We have one great Physician who gives out all prescriptions and applies the remedies. Our work is simply to call the attention of the patient to this omnipresent One. This is done silently, that is by mentally speaking the Word of Truth to the needy one, and also by the written word of instruction. Every soul has within it the

key to health. That key is faith in God. Quicken your faith and you set the healing force to work in soul and body. "Thy faith hath made thee whole," said Jesus.

Here are a few extracts from letters which our secretary has made this month. If you should desire to write to the author of any one of them, address your letter to the initials and town, as here given, and send it to us to be forwarded. We are sure every sincere inquirer will receive a reply to his questions if they are asked in the right spirit.

HEALTH

Philadelphia, Pa.—I wrote to you about two months ago for the healing of bowel trouble and inflammation of veins of my leg. I am now healed. The doctor could do nothing for me. I thank you for your faithful prayers to the Father.—*Mrs. C. R.*

Findlay, Ohio—I have had many beautiful demonstrations, one of which was the wonderful healing of my nephew, who suffered fracture of the skull. Through your prayers and those of his many friends, he is fully restored. The opening in the skull was one by three inches. The bone has grown, filling the hole so he will not need a silver plate as the doctors had anticipated. The doctors and his college professors call it a miracle. God performs miracles today if we trust him. "Praise God for Unity," is my daily prayer. He has prospered me and my family most bountifully. My faith grows stronger every day.—*Mrs. T. W.*

Kinston, N. C.—I wrote to you sometime ago to pray for my cousin, whom the doctors had given up. In three days after I wrote, he was well. I cannot say too much in favor of your Unity work. May God bless every one of your workers.—*C. L. W.*

Los Angeles, Calif.—I want to thank you for your help last week; immediately our little boy got well. He was broken out with what a friend said was measles. He did not seem ill at all, and the spots soon disappeared after I wrote you. I know God begins his work at once, when we trust him.—*E. N.*

Louisville, Ky.—I wrote you sometime ago about having a very bad cold and cough. I am sending you a love offering, and wish to let you know that I am entirely well

now. My son is also well. You may discontinue your prayers. Praise God for the great help you have given us. —*Mrs. E. W.*

Newark, N. J.—I wrote you three or four weeks ago, for prayers in behalf of my son, who was suffering from trouble with his heart,—shortness of breath and bloating. After I had written I told him what I had done, and he seemed to be glad. I asked you on my own faith to help me, and he commenced to improve. The bloating has gone down, and he is gaining in strength right along. I thank God and you, dear people, for this wonderful healing.—*Mrs. T. A. C.*

Buffalo, N. Y.—I wired you, asking help for my little daughter, who was ill from a hard cold on her lungs. The next day after sending the telegram, A. was better, and from that time on steadily improved. I cannot thank you enough for your help. God's power grows more wonderful to me every day.—*Mrs. T. K. E.*

Seattle, Wash.—I wrote you for prayers for myself. I was at the time afraid of consumption. You may discontinue your ministrations, for I am entirely healed,—thanks to God and to you, dear Unity.—*Mrs. S.*

Fort Huachuca, Ariz.—Your prayers were surely answered. My husband is gaining flesh. It seems like magic. He had fallen off until it seemed his bones would come through. For over a month he was unable to retain his food, but glory to God, he can, now, and I know that he is healed. Mr. G. is able to go to work, and without our effort a position came to him today.—*E. G.*

Detroit, Mich.—In September I asked your prayers for health. I was all down and out, but I have a new body now. It seems that I never was so well before. I know now that it is my unceasing study of "Lessons in Truth," "Christian Healing," "Miscellaneous Writings," and Unity that has put me upon a firm foundation. I am so happy I cannot write half what is in my heart.—*I. A. P.*

Quincy, Ill.—I wrote you to please treat me for relief from neuritis, from which I was suffering very badly. I want to tell you it has entirely gone and I am feeling fine. I thank you most sincerely and lovingly.—*H. E. H.*

Arkville, N. Y.—Your letter reached me sometime ago, and it seems nothing less than a miracle that I now am in perfect health. I have not had any shortness of breath since beginning to follow your instructions. I praise God and Unity for the wonderful blessing. You may discontinue prayers for me.—*Mrs. E. K.*

Maricopa, Calif.—You may discontinue your treatments for my nephew M. W., who was experiencing typhoid fever. The next letter I received after writing you, informed me, "He is well and in school." I am very thankful for the results.—*E. C. W.*

Seattle, Wash.—Inclosed please find a love offering in response to a healing of cold, concerning which I wired you about two weeks ago. I am now quite well, and with your prayers was enabled to go on with my work as usual, not missing a day. This is one of the many experiences of healing I have received through your ministrations. Thank you again and again.—*R. G. K.*

Akron, Ohio—With much joy I am reporting to say that through the constant study of the little prayers and statements of Truth you last sent me, a new world has been opened to my consciousness. No words can express the wonderful uplifting power that has taken possession of me. With the beautiful words, "Jesus of Nazareth passeth by, and touching the hem of his garment of Truth I am healed," the wonderful realization of *all* came to me, and I now can understand why materiality is a myth.—*Mrs. C. D. S.*

Santa Fe, N. M.—Kindly accept my very sincere thanks for your prompt and successful ministry. V. recovered rapidly. At about the time my telegraphic request for prayers must have reached you, the pains in her ear subsided, and a few hours later the fever left her. Please discontinue your work. Our whole family feels grateful to God and to you for this beautiful experience.—*H. E.*

Bridgton, Maine—My mother, whom you have been treating during the summer and fall, is almost her former self again, and is here in Brighton for the winter, having made the trip from Portland. I asked you in November to continue treatments for a short time for a realization of strength, that she might come to my home. At that time she could not walk across the room, even with aid. She is now helping me daily with the housework and walks out half a mile or more at a time, whenever the weather permits. Our Christmas has been a most happy one, and we count among our greatest blessings our acquaintance with your work. It is wonderful beyond the power of words to express, and we thank you from our hearts for the good we have received and are receiving daily from it all.—*Mrs. W. P. D.*

Indianapolis, Ind.—I am entirely cured of the cold, and Divine Order is once more restored in me. It is wonderful, and I thank you for your prayers.—*Mrs. V. R.*

St. Louis, Mo.—As you have been so successful in my

family, I feel it is my duty to give a few testimonies. February, 1919, I was very low with influenza and heart failure. My daughter, Mrs. G. R., from Kansas City, Mo., came to see me. She wrote to you at once in regard to my case. In a short time after she had written, I began to recover; I improved rapidly, and was soon back at my work. October 21, 1920, my daughter, Mrs. T. L., was seriously ill under an operation; the doctors had given up all hope, saying that she could live only two hours. Her sister, Mrs. R., came to see her, and wired at once for your help. The same night Mrs. L. rested reasonably well, considering the conditions. Now she is at home, getting along nicely.—*Mrs. S. C.*

Cleveland, Ohio—I have long intended to write you, to express my heartfelt gratitude to you in all your departments, for what Unity has meant to me. Through the study of "Christian Healing," by Charles Fillmore, and also through the study of Unity Magazine, I have now arrived at a place where health is a permanent realization. To Silent Unity I owe thanks and blessing for healings in my earlier stages in Truth. The idea of regeneration is unfolding in my consciousness in a joyous degree, and purity and simplicity are firmly established in my home. To "walk not after the flesh, but after the Spirit," is my great joy, and I am sure the portals of the kingdom within will soon open for me. It gives me such satisfaction to know that right here at home I can lift up the Christ, and so lift up the race consciousness while doing the humble duties of wife and mother. I have a Prosperity Bank; since receiving it, many demonstrations of supply have come to me. My life, since becoming a Unity student, is just one grand sweet song, and all my friends can vouch for what I say. With much love and gratitude I inclose an offering.—*Mrs. W. A. C.*

Louisville, Ky.—It has been a little over two weeks since I last wrote to you, and I feel that I should now tell you the good news: The neuritis has entirely left my limbs, and I have not the slightest symptom of it.—*N. B.*

Eureka Springs, Ark.—I write to express my gratitude for my perfect healing. I give all honor to the Father and to you, for the many blessings I have received. You may discontinue prayers in my behalf. I bless the hour that brought Unity Magazine to me, filled with its messages of truth and love. May you be abundantly blessed for all your good work in behalf of suffering humanity.—*Mrs. S. R. B.*

PROSPERITY

Kalispell, Mont.—I am writing to tell you of the wonderful success I am having. I secured a job at good pay and prospects of better pay. I thank you for your wonderful prayers.—*L. P.*

Wakefield, Mass.—A little over a month ago, I wrote you for help in finding a position for my husband. Two weeks ago he found something near home. I am very, very grateful, and so glad to have it proved in this way that God is an ever present help. You may discontinue prayers.—*Mrs. N. W. E.*

Brunswick, Ga.—I cannot refrain from writing you to tell you of the wonderful results of the blessed Word of God. At the factory where I work, they closed down "until further notice." When I found out that they were going to close down, I began thanking God that I still had a job, so I went back Monday morning as usual, and the superintendent told me that I could go right on as I had been. I attribute my success to my knowledge of the Truth. —*J. G.*

Caruthers, Calif.—Sometime ago I asked your prayers that our tractor might sell. It has been disposed of, with enough cash to relieve our financial trouble. Many thanks to you.—*Mrs. F. L. P.*

Oakland, Calif.—Kindly discontinue your prayers for the sale of our house, as your coöperation with us has resulted in the disposal within the last two weeks. We thank you for your help, and are inclosing love offering.—*R. C. and L. N. D.*

Seward, Nebr.—I wrote you, asking for help in getting my husband a position, as he was out of work. The day I received your letter he came home, having obtained a good position at more money than he has ever had before. I bless God and Unity, for I am very thankful for his success. —*Mrs. E. H.*

Boston, Mass.—The morning on which your letter containing "Instructions in Healing" reached me, I was given a case in social service, to handle which involved contracts with hospitals, state departments, and finally the Immigration Department. Great care, much tact, had to be exercised, and the delicacy of the situation was such that it required very careful handling. My first thought was that as there was no precedent to follow and that as each step had to be taken before the next could be planned, the situation was very difficult. Then came the words of the Truth statement

you gave me, "The glory of the Christ Consciousness, now awakened in my soul, quickens, heals and illumines me;" I resolved that this should be my source of help and that I would rest upon the Christ Consciousness. During the four hours I was riding from one office to another and planning my interviews, I meditated upon the Christ Consciousness as illuminating me, and of course my case was won. The people who knew the situation said that it was marvelous that the results sought should have been obtained so swiftly and apparently so easily. I am very grateful for the demonstration. If the testimony will be of any service to encourage others, I shall be glad to have you use it.—*Miss M. E. M.*

Belen, N. M.—Since writing you, I have had such wonderful answers to prayers that I cannot express my joy and gratitude. I will only say that this year, which is passing away tonight, has been the very best in my life of forty years. It is the best in every way,—prosperity, health, harmony, and friends, because I am coming to realize, just as I know that I am breathing, that we live and move and have our being in God. There is no place in the universe where God is not, and we know that all that the Father has is ours. I wrote you in June about a man whom I loved. Everything has worked out satisfactorily, because through knowing the Truth concerning personalities I was freed, and he was able to work out his problems, too. I prayed to be sent to some place where I would be of service, and I am in just such a place. Praise God!—*Mrs. B. E. H.*

Youngstown, Ohio—You may discontinue special prayers for prosperity. Mr. C. was notified in December that he had been selected out of four men interviewed, to fill the position about which we wrote you. We are very grateful to you for bringing us to the realization of the prosperity that is ours and to the further realization of the power that is within each one of us to demonstrate prosperity. The position means an advance in station and an increase in salary.—*Mrs. A. A. C.*

Shell Rock, Iowa—I lost a watch which I had borrowed from a friend. I lost it on the way from school to lunch, a distance of about four blocks, and although we searched diligently, it could not be found. As there was quite a heavy snow on the ground, my friends believed that it would not be found until the snow melted. I was rather low-spirited, as it was an expensive watch, and a keepsake. I kept repeating, "The all-seeing eye of the Father sees my watch." Still I did not find it; so that evening I wrote to

Silent Unity for their help in finding it. The next afternoon the owner of the watch found it while crossing the road, and while not even thinking of looking for it.—*Miss A. M.*

Niles, Ohio—I wrote you for your assistance in selling our property and for my husband's success in his new profession. I am happy to say that the house was sold yesterday, and that my husband's work has begun to show increase.—*Mrs. L. H. C.*

Kansas City, Mo.—Since writing to you for prosperity treatments for J. A. S., business has surely increased and multiplied greatly. I am indeed thankful and glad.—*J. R. B.*

Miami, Fla.—Since writing you for help in finding a house, I must say that God has answered our prayers. Every person I asked regarding a house, said, "Oh! that is impossible. You will have to build your own, if you must have one." But there is nothing impossible with God, and I am thanking him every day of my life. You may discontinue prayers.—*Mrs. A. Z.*

San Jose, Calif.—I want to say to those of little faith who may read this testimony, that just nineteen days after I received my second Prosperity Bank, I sold my house. I was wishing to move to a better locality. I had thirty days in which to find another house. With a small amount of money to invest, the matter seemed difficult. I had perfect faith, that, with the prayers of dear Silent Unity to help me, I would find just what I desired. One week before my tenure was up, a nice large house in a good residential district was offered, with scarcely any effort on my part. Inside of ten days the house was turned over to me on the best of purchasing terms. I cannot be thankful enough to the good Father, and I appreciate the prayers of Unity. I am inclosing a love offering. My daughter had been worrying over the situation. She now sees that the Father will take care of us, if we will let him.—*Mrs. L. S. W.*

Los Angeles, Calif.—Several weeks ago I wrote, asking your help to find a position; I feel that I should have acknowledged your help and kindness before now. I have obtained a splendid position in an office where every one is congenial. I have prospered in every way.—*L. B.*

Hillside, N. J.—I am glad to say that I have been wonderfully blessed since writing you last month. A dear friend provided me a little work. The money I received enabled me to have our house made warm and comfortable for the winter. Everybody was so kind to me. I am feeling very strong.—*Mrs. R. C.*

MISCELLANEOUS

Adams, Mass.—I receive more inspiration, more real spiritual uplift from one of your letters, than I do from attending the church of which I have been a member for nearly fifty years. While reading your letters, my pulse will quicken and I will experience a distinct uplift. My heart responds to your teaching. In gratitude for the good you have done me and the help you have given me, I am inclosing a Christmas offering.—*Mrs. J. M. B.*

New York, N. Y.—Since receiving your little book of instructions, I have tried to follow its suggestion of giving portions of each day to meditation and prayer. I am glad to tell you that my experience has been like going from a dark room into one flooded with light. Doubts and fears have fled, and I feel rid of a heavy burden. I find much more interest in reading the Bible; Truth seems full of meaning, and gives me just what I need so very often. I find Weekly Unity full of help. I am most grateful for the little paper.—*F. C.*

Casper, Wyo.—Sometime ago I wrote to you for prayers, to the end that my husband might be freed from the drink habit. He has quit drinking. I thank both God and you for this wonderful result.—*Mrs. O. K. S.*

Brooklyn, N. Y.—I thank you with all my heart for all the good you have done for me. Your helpful words and Unity Magazine, with the other literature, I read daily. The more I read and think, the better able I feel to solve all the everyday problems of life, with my Father in heaven working through me to do his will on earth as it is in heaven. I know now that he always has and always will take care of those that trust him; our every need is filled. You may discontinue prayers for me, for I am very happy, well, and prosperous.—*Miss C. M. F.*

Visalia, Calif.—For a long time I have been trying to so hold myself that whatever is good shall come to me and to all with whom I come in contact. I have been conscious of growth through the silent hours, though I have also realized that I am still on the road. Especially have I asked understanding and spiritual guidance in my duties of motherhood, and I know that my prayers are being answered by the transformation within and its effect upon my little girl. The fact is my whole household feels the change, and peace and harmony reign.—*Mrs. L. C. C.*

Los Angeles, Calif.—The tobacco habit is cured. I thank God and you. May your good work continue.—*R. J. B.*

PUBLISHERS' DEPARTMENT

DEPARTMENT OF INTENSIVE TRAINING SCHOOLS

At the two-weeks' Intensive Training School, to be held at Unity Headquarters, Kansas City, Mo., March 13 to 27, the following courses (six lessons each) will be conducted:

Basic Principles	*Charles Fillmore*
The Spiritual House	*Louise C. Newman*
Healing Principles	*Ida M. Palmer*
The Silence	*E. V. Ingraham*
The Cosmic Christ	*Imelda Octavia Shanklin*
Practical Application of Truth	*W. I. Hoschouer*
Bible Interpretation	*Jennie H. Croft*
Correspondence Course	*Mary C. O'Neill*
Dietetics (two lectures)	*Royal Fillmore*

In addition to this a series of twelve prosperity meetings will be given under the direction of Myrtle Fillmore.

Tuition for the School is on the voluntary love offering plan, each student deciding for himself what his gift to the teachers will be. Living expenses are most reasonable here and each one can find suitable accommodations for his requirements.

We welcome you to Kansas City.

UNITY CALENDAR

So many orders are continuing to come in for the Calendar that it has been necessary to print another edition. The advantage of having the monthly class thoughts held at Unity, in convenient and permanent shape, has made a strong appeal to our patrons. A reasonable price of 50 cents is an added point of interest.

PUBLISHERS' DEPARTMENT

A member of the Good Words Club writes interestingly on the neighborhood problem: I wish to bear witness to the power of the word of blessing for one's neighbors. The old flats of this city are very close together,—so close that one can almost reach across the inner air court to the next house. Our next door neighbors surely seemed a disquieting proposition. Several families lived there. Among them were two babies who shrieked all day, a man who snored at the top of his voice (or nose) all night, and some people who kept chickens in the back yard, which they neglected to feed for days at a time. The chickens seemed easiest to handle, as we fed them ourselves from our back windows. They never failed to make their wants known, and were very funny and interesting. This meant physical as well as soul culture, for Daughter walked to work each day, saving carfare for the weekly supply of food.

Working in accordance with our pledged belief in "the power of the spoken word," I blessed our neighbors every day, and many times a day, until it became an easy habit to speak truth of them. Soon the snores ceased; either the man's nose was freed, or he took it somewhere else. I like to think it was the former. After a while the babies cried less often, and presently they were moved away. In due time the chicken owner departed, and now the old shabby house is given over into the hands of renovators, who are renewing and beautifying it, inside and out.

Again the Silent Seventy wishes to thank those who have contributed to the Prison Fund for their coöperation in this work. The Silent Seventy department of the Unity School attends to the distribution of free literature, which includes the work in prisons. Occasionally we publish a letter from a prisoner to show the good being done in this way, and are very grateful to Unity readers who help us to bear this expense. Requests from prisoners are attended to promptly, and we send them not only our regular free literature, but subscriptions to Unity and Weekly Unity, and copies of "Lessons in Truth" and "Christian Healing"—according to their needs. We receive many letters which ring true, showing that these prisoners are finding the real freedom and a right understanding of the purpose of life, and these blessings they attribute directly to their study of Truth as taught in the Unity literature sent them by the Silent Seventy. It is a rule in most prisons that literature is received only direct from the publishers, so it is necessary for us to send it. We

are not conducting a general, broadcast distribution of literature in prisons, but act only on calls received from Silent Seventy members, from interested friends, and from prisoners or officials; so we know that the work is being conducted in Divine Order.

Now is the season of renewal. To be sure, the soul is well capable of functioning harmoniously independent of time, place or season, through its recognition of and contact with the indwelling Presence. Yet there is, perhaps, less resistance when the urge from without supplements the urge from within. All seasons are His own. But with Nature's reawakening in the springtime, we can leap into a fullness of joy by synchronizing the inner urge with the outer expression of new life. Let us then get in tune. And how? A little study and reading of Unity literature will accomplish the result. We strike this one chord so often, that we sometimes hesitate for a moment, in offering our publications—periodicals, books, and booklets as a solution of all problems, a panacea for all ills. However, since we know of no better stimulus to right, happy, wholesome living, we cannot forbear once again speaking the word of exhortation to our readers.

Renew yourself during this house cleaning season, and give others an impetus to do the same by sending them some of our publications.

The following is a sample of many letters we are receiving regarding foreign translations: I note in a recent article of yours that you mention the idea of future publications of your literature in foreign languages. I am very much interested in this, and would offer my humble services as interpreter and translator of German and French, also in the distribution of the literature in these two languages. I am sure there is a great field for labor right here, especially among the German people. In my constant intercourse with them I find that they, as a rule, are very open to the Truth, and are anxious to get away from their narrow way of thinking. I have bought and passed on a great many Christian Science tracts and pamphlets printed in German and French, and I am sure Unity works would be just as much appreciated if printed in these languages.

A fund for foreign translations has been established, contributions to which will be gratefully received. Send to Unity School of Christianity, Tenth and Tracy, Kansas City, Mo.

"Unity's statement of Faith," will be the feature article in April Unity. This clear, concise explanation of what Unity stands for, will clear up questionings and misunderstandings in the minds of some; and will also give our readers a definite declaration of faith, which they can appropriate for themselves and others, as the occasion arises.

The April issue will also contain an article on "Prayer," by Charles Fillmore. E. V. Ingraham will make his third contribution on the "Silence." "Unfolding the Healing Consciousness of the Christ," by Cora Genevra Dedrick, will be a continuation of a series of simple lessons on healing. Subscribe for your friends. The Unity Prosperity Bank Plan is the easy way. See pages 295 and 296 of this magazine for description, explanation and blank.

"How do you do it?" is the question most frequently put to spiritual healers. The inquirer expects to have given him in a few words what has taken a life of consecrated effort to work out, and what requires a volume to present in its fullness. The volume is at our disposal in "Christian Healing," by Charles Fillmore.

Here we learn how to heal ourselves and others, how to attain greater prosperity, how to get a better understanding of regeneration, how to interpret the inner spiritual meaning of the many symbols of Christianity. Reap the harvest of this great teacher's sowing! De luxe edition, $3.00; dark green cloth, gold top and lettering, $2.00; paper, $1.00.

"Inclosed you will find the $3.00 saved in the Prosperity Bank, and $2.00 more for good measure. I am more than delighted with the bank. Things began to happen as soon as it reached me. My husband received a long expected bonus of $300 and secured a better paying position. Checks have come in settlement of old obligations long past due. But best of all are the rich ideas engendered, and the peace of mind that follows the conscientious use of the bank." One of the many expressions of satisfaction from those who have the faith to try the Bank.

Have your children a copy of the Wee Wisdom Year Book? If they had Wee Wisdom magazine last year, they'll have to have the best poems, stories and pictures in permanent shape. If they were not so fortunate as to have the monthly visits of Wee Wisdom during 1920, the "Year Book" will give them the very cream of the children's little publication. Please look at page 289 for description and price.

"Since using the little Prosperity Banks, we have been greatly prospered, the increase making it possible for us to buy a lot and to build a little home of our own. We have often marveled at the kind and helpful spirit shown by every one connected with the building of it, and at the way in which all kinds of obstacles have been overcome. Seeing God's hand in and through all and praising him daily, we are yours lovingly and gratefully." Thus are they writing to us daily.

"The little girl to whom I sent Wee Wisdom is more than pleased with it. She and her little brother are learning pieces in it to speak at their school entertainment. It is surely a wonder book, even for grown-ups. Now I am inclosing $2.00, for two more subscriptions for Wee Wisdom."

We trust that it will be on every reader's conscience to see that some child is provided with Wee Wisdom. There is no surer way to bring them early into the Light.

The aluminium wall motto sign with the wording "The City of Happiness is in the State of Mind," has been reordered. Another one of aluminium, similarly decorated in purple and gold, presents these printed words: "Christ is the Head of this House, the unseen Guest at every meal, the Silent Listener to every Conversation." Price, 50 cents each.

Is a set of the new Inspirational Series in your possession? If not, it's only because you don't realize the practical use to which you can put the teachings of the three little booklets—"The Spiritual Law in Business," by Wm. I. Hoschouer; "Morning Meditations," by Jennie H. Croft; "Good Words," by Imelda Octavia Shanklin. 35 cents each; 3 for $1.00.

A German edition of H. Emilie Cady's "Finding the Christ in Ourselves," is now in process of printing. Just as soon as the booklet is ready, a notice will be published.

We have entirely run out of the January and March 1920 copies of Unity. If any of our readers feel that they would like to send us copies of either of these numbers, we shall be very grateful for them.

"I am inclosing $2.00 for one year's subscription to Weekly Unity. It is worth more to me than any other magazine at a greater price. May the beautiful work be

carried on to a greater success, and the wonderful Truth be spread to each yearning soul." From one of our dear friends.

Some copies of "A Truth Student with the Soldiers," remain on the shelves. If you want to learn how to "prove the Law" in emergencies, or under great stress of circumstances, send for this book. Paper, 50 cents; flexible cloth, $1.00.

"Talks on Truth," by Charles Fillmore—four comprehensive and illuminating essays under the following titles: "How Microbes Are Made;" "The *I Am* in Its Kingdom;" "How Shall the Dead Be Raised;" "The Development of Divine Love." 25 cents is the price.

Thinking that our readers would appreciate a motto card reproduced from the back cover of this issue, we have prepared a two color design presenting the Lord's Prayer from the original Greek translation. In ordering, please ask for "Lord's Prayer" Motto Card. Price, 25 cents.

TO FURTHER THE SPIRIT OF UNITY

Many requests for the names of our subscribers in various places are coming to us, the object of the writers being to get acquainted with others of like thought. It is a rule among publishers not to give out the names of subscribers, because people do not like to be intruded upon. However, those of the same spiritual thought are often strengthened by coming in touch with one another, and for this reason we desire to help make such acquaintances. We will not give the names of our subscribers, but instead will publish the names of those who have written to us for lists. We cannot grant the privilege to everybody; it is given to only those who we have reason to believe are sincere seekers for Truth. Application in this department must be made by the one who wishes his name published.

J. A. Bond, Pendleton, Indiana.

Mrs. Alwilda Pope, 1837 S. 8th St., Terre Haute, Ind.

Mrs. Josephine Pranger, R. 1, Folsom City, Calif.

Mrs. M. S. Pruyn, 210 Pine Street, Trinidad, Colo.

Mrs. Bernice Lyon, 804 S. Main St., Roswell, N. M.

Walter Grant, Manhattan State Hospital, Wards Island, N. Y.

Mrs. Robert Crosby, 1710 Guadalupe St., Austin, Texas.

UNITY GOOD WORDS CLUB

Have you joined the Good Words Club? Members are enrolled through this pledge:

Date.....

I believe in the power of the spoken word, and I realize that I am held accountable for even my lightest words. I also believe that there is power in united effort. Therefore, I desire to become a member of Unity Good Words Club that I may unite in helping others as well as myself to speak only good, true words.

I agree to guard my conversations against all words of gossip, anxiety, foolishness, impurity, untruthfulness, crime, fear, nagging, complaining, sickness, poverty and anger, and to turn them toward words of trust, wisdom, goodness, health, prosperity, praise, joy and goodwill. I will also abide by the rules of the Club.

Name .....

Address .....

City..... State.....

This blank must be signed personally by the one joining.

The official emblem, an attractive pin, and a motto card containing the pledge in hand lettering, are "helps" toward "good words." The pin is $1.50 and the motto card 25 cents. Clip the pledge and return today for enrollment with us.

THE SILENT SEVENTY

The Lord appointed seventy others.—Luke 10:1.

SOME "SILENT SEVENTY" IDEAS

To be a silent worker in God's great vineyard is surely a blessed opportunity. If it is your desire to enter into this "labor of love," the Silent Seventy department of Unity School offers you its coöperation, supplying literature for free distribution, also advice and instructions in conducting the work. You will surely be blessed in spreading the gospel of freedom by giving to the Father's loved ones the written words of Truth, knowing that these words are permeated with the creative life, love and substance of omnipotent Good, and that they go forth to inspire a waiting soul. Through the silent work within, we become intake towers of the one great Mind, and are then fitted to help in the great work of emancipating the race from ignorance. This is the work of the Silent Seventy. Do you wish to share it?

SILENT SEVENTY DEPARTMENT,
UNITY SCHOOL OF CHRISTIANITY.

YOUR FRIEND WHO DECIDED

to take our home study Course had certain questions, too. Here they are.

Why should any one who is a regular reader of the magazines take up the Course?

One needs personal instruction from the foundation principles up. His study should be, above all, systematic! It should include practical working principles just as reliable as those which are taught to the mathematician. We might ask: Why does a student of medicine not be content with reading a monthly medical journal, instead of taking years of laboratory and clinical training?

Who is eligible for the Course?

Any one may receive our personal instruction who has studied the Unity literature sufficiently to be familiar with its metaphysical terms. We recommend that one be quite familiar with "Lessons in Truth" and "Christian Healing." These books may be studied by the "Question Helps" prepared by our Publishing Department.

What is the general plan of the Course?

The student receives one lesson at a time, with a set of twenty questions based upon it. The method is practically the same as that of school examinations. There are eighteen lessons in the Course, besides a series of original essays to be written by the student. They deal with the silence, healing, prosperity, Bible interpretation, and kindred subjects.

What is the tuition?

Each student decides that for himself, as no set fee is charged. The department is sustained entirely by the love gifts of its students and graduates.

Is a certificate given by the School?

A certificate showing the work done by the student, is given to the graduate. It bears the official seal of Unity School, the signature of Charles Fillmore, president, as well as other signatures.

We shall be glad to send you a schedule of the lessons, upon request. This blank may be used.

UNITY SCHOOL OF CHRISTIANITY,
(*Correspondence School Dept.*)
Tenth and Tracy, Kansas City, Mo.

Please send me a schedule of your home study course and descriptive leaflets. I have been studying Unity for .....years.

.....

.....

.....

IMPORTANT NOTICE TO SUBSCRIBERS

At the expiration of your subscription to Unity Magazine please renew at once. When a yellow blank is found under this notice, it means that your subscription expires this month. If the blank is placed in this issue, your renewal should reach us before the first of April to avoid missing the next number. Use money order if possible, but bills or two-cent stamps may be sent at our risk.

WHERE UNITY PUBLICATIONS ARE SOLD

Calif., Alameda—Home of Truth, corner Grand and Alameda Ave.
Fresno—Unity Truth Center and Metaphysical Library, 331 Forsythe Bldg.
Los Angeles—Unity School of Christianity, Room 210, 313 West Third St.; Home of Truth, 802 S. Union Ave.; Metaphysical Library, 910-914 Black Bldg.; The New Thought Church, 514 Fay Bldg.
Long Beach—Metaphysical Studio, 53 Cedar Ave.
Oakland—Ethel R. Egy, 2137 23d Ave.
Palo Alto—N. T. Truth Center, c/o H. M. Whitmore, 921 Ramona St.
Sacramento—Home of Truth, 1415 L St.
San Diego—House of Blessing, 2109 2d Street; Metaphysical Library, 1024 Broadway; Maude Johnson Beane, 955 8th St.
San Francisco—Metaphysical Library, 3d floor Rosenthal Bldg., 165 Post St.; Home of Truth, 1109 Franklin St.; California Truth Center, 68 Post St.; Occult Book Co., 1141 Polk St., near Sutter; Mission Unity Center, 2476 Mission St.; San Francisco Truth Center, 446 Lake St.; Downtown Truth Center, Rooms 803-4 Gillette Bldg., 830 Market St., opposite Emporium; Unity Center, Room 316, 165 Post St.; Unity Center, 611 Oak St., Jessie Juliet Knox.
San Jose—Christian Assembly, 144 North 5th St.
Stockton—J. W. Bailey, 434 N. American St.; Stockton Truth Center, 540 E. Main St., Junior Hall.
Colo., Denver—College of Divine Science, 730 E. Seventeenth Ave.; The Power School of Truth, 4321 West 32d Ave.; Unity Study Class, Brown Palace Hotel, Room 704.
Pueblo—Lydia Keeling, 124 W. 13th St.
D. C., Washington—Woodward & Lothrop, 10th and 11th, F and G Sts.; Unity Society, 300 Homer Bldg., between F and G on 13th St.; I. N. T. A. Headquarters, 311 Ouray Bldg.; Metaphysical Library, 1814 N St., N. W.
Florida, Miami—Andrew J. Hornung, New Thought Center, 126 3d St., N. E.
Ill., Chicago—Unity Society, 104 Auditorium Bldg.
E. St. Louis—Mrs. Ida M. Keller, 605A Missouri Ave.
Ind., Indianapolis—Unity Truth Center, 1114 Odd Fellow Bldg.
Wabash—Mrs. Alice M. Depuy, 75 W. Maple St.
Iowa, Oskaloosa—Mrs. Kate Caldwell, 714 E. High St.
Kans., Topeka—Unity School, 119 E. 10th Ave.

Ky., Louisville—Kaufman-Straus Co., 4th Ave.; Truth Center, 307 Bernheim Bldg.
Bellevue—Mrs. Mary Hoffman, 302 Ward Ave.
La., New Orleans—Truth Center, 613 Common St.
Mass., Boston—The Metaphysical Club, 30 Huntington Ave.; New Thought Library, 347 Walker Bldg., 120 Boylston St.; The Larger Life Library, 25 Marlborough St.; Home of Truth, 111 Newbury St.; Old Corner Book Store, 27-29 Bromfield St.
Brookline—B. Gertrude Hall, 195 Davis Ave.
East Lynn—Dr. Sarah Meader, 10 Kenwood Ter.
Springfield—Truth Center, Room 203, 21 Besse Place; Mrs. Mary Margeson, 356 Main St.
Worcester—New Thought Reading Room, 216 Day Bldg., 306 Main St.
Md., Baltimore—Truth Center, 851 Hamilton Terrace.
Mexico City, Mexico—Luis Leal, Calle Tacuba 53 despacho S., P. O. Box 60 Bis.
Mich., Detroit—Unity Center, Margaret Wood, leader, Room 11 3513 Woodward Ave.; The Higher Thought Assembly, 213 Woodward Ave., Room 43; Miss C. C. Ayers, 59 Dexter Blvd.
Grand Rapids—Mrs. Ida M. Bailey, 2011 Francis Ave.
Ionia—Mrs. Benj. J. Vosper, East Main St.
Kalamazoo—School of Christianity, 211 W. Dutton St.
Minn., St. Paul—Unity Center, Y. W. C. A. Bldg.; St. Paul Book Stationery Co., 55 E. 6th St.
Minneapolis—Rex & Jane Morgan, 1710 Stevens Ave.; Unity and Truth Center, 69 Bedford St., S. E.; Unity Truth Center, Star Hall, Masonic Temple.
Mo., St. Louis—H. H. Schroeder, 3537 Crittenden St.; Mrs. J. C. Appel, 2631 Russel Ave.; The Greenbaums, 720-21 Victoria Bldg.
Kansas City—Emery, Bird Thayer Co., 11th and Walnut.
Nebr., Lincoln—Unity Society, 13 N St., Room 502 Fraternity Bldg.
Omaha—Metaphysical Library, 302 Patterson Block.
N. J., Newark—Newark Truth Center, 435 4th Ave.
N. Y., New York—Brentano's 5th Ave and 27th St.; Goodyear Book Concern, 222 W. 72d St.; League for Larger Life, 222 W. 72d St.; Centre Publishing Co., 110 W. 34th St.; R. F. Fenno, 18 E. 17th St.; Baker & Taylor Co., 354 4th Ave.
Brooklyn—Lucetta A. Robinson, Bossert Hotel, Montague and Hicks.
Buffalo—Buffalo New Thought Society, 43 W. Tupper St.
Schenectady—Mrs. Marcellene W. Burbridge, 111 University Place.
Ohio, Cincinnati—New Thought Temple Library, 1216 Mercantile Library Bldg.
Columbus—Unity Center, 323 Clinton Bldg.
Cleveland—Cleveland Truth Center, 322 Lennox Bldg., Euclid Ave. at 9th St.; Mrs. Frank Ohlman, 11322 Ohlman Ave.
Dayton—Dayton New Thought Temple, 30 Davis Bldg.
Okla., Oklahoma City—First Divine Science Church, Woman's Club House, 305 W. First.
Tulsa—Harry White, 319 S. Houston.
Ore., Portland—The Metaphysical Circulating Library, 412 Central Bldg., 10th an Alder Sts.; The Realization League, 727 and 728 Corbett Bldg.
Pa., Philadelphia—Unity Center, 1504 Walnut St.; New Thought Book Shop, Weightman Bldg.; Truth Center, 1507 Walnut St.
Germantown—Germantown New Thought Library, 6223 Baynton St.

Pittsburg—Ministry of Truth, 610 Arch St.
R. I., Providence—New Thought Center, 72 Weybosset St., Room 37.
Tenn., Nashville—New Thought Temple Society, Commercial Club Bldg., Room 307.
Texas, Dallas—Mrs. E. C. Friend, 311 N. Marlborough.
El Paso—May O Stevens, 209 Mills Bldg.
Fort Worth—Mrs. H. M. Baille, 1600 Grand Ave.
Utah, Salt Lake City—Mrs. A. K. Myers, 639 S. 2d St. E.
Wash., Seattle—S. Louise Foulkes, 421 Globe Bldg.; Unity Society, 1924 10th Ave. W.; Raymer's Old Book Store, 1330 First Ave.; New Thought Congregation, 1311 Fifth Ave.; C. F. Lewis, 622 Pike St.
Chehalis—Mrs. Alice Ruth, 827 Adams Ave.
Spokane—Spokane Book and Stationery Co., 903 Riverside Ave.; The Church of Truth, corner 6th Ave. and Jefferson St.
Tacoma—Raymer's Old Book Store, 1317 Pacific Ave.
Australia, Melbourne—Anna Hudson, 145 Collins St.; New Thought Book Shop, 229 Collins St.
Western Australia, Perth—Albert and Sons, 180 Murray St.
Sydney, New South Wales—Truth Center, Coles' Arcade, 346 George St.
Mt. Victoria, New South Wales—The Truth Center, Sister Veni Cooper-Mathieson.
Canada, Toronto—New Thought Alliance, Foresters' Hall, 22 College St.; Mrs. M. Hunter-Jones, 44 Duggan Ave.
Victoria, B. C.—Unity Study Class, 600 Campbell Bldg.
England, London—L. N. Fowler & Co., 7 Imperial Arcade, 4, 5, 12 and 33 Imperial Bldg., Ludgate Circus, London, E. C.; C. Maurice Dobson, 9 Fortis Green, East Finchley, N. 2, London W.; The Higher Thought Center, 39 Maddox St., W1.
St. Helens, Lancashire—Helen Rhodes-Wallace, 32 Acland Rd.

FOR FOREIGN SUBSCRIBERS

We quite often have requests from subscribers living in Australia, South Africa, and other far distant countries, that the Silent Unity "Healing Thought" and "Prosperity Thought" be given in Unity Magazine for one month in advance. In response to such requests we give below the thought that will appear in April Unity Magazine:

HEALING THOUGHT

Held daily at 9 p. m.
April 20 to May 20, 1921

In the joy of the Lord, I am quickened and strengthened in mind, body, and soul.

PROSPERITY THOUGHT

Held daily at 12 m.
April 20 to May 20, 1921

In the joy of the Lord, I am prospered in all ways.

A COMPLETE LIST OF UNITY BOOKS

Bible, American Revised.....$4.00
Christian Healing.....$1.00; $2.00; $3.00
Study Helps and Questions for Christian Healing.....35¢
Lessons in Truth.....75¢; $1.50; $3.00
Question Helps for Lessons in Truth.....35¢
Miscellaneous Writings.....paper 75¢; cloth $1.50
*Sir Smile-Ups.....$1.00
*Treasure Box.....50¢
Truth in Song.....50¢
Walk in the Light.....paper 50¢
*Wee Wisdom's Way.....paper 75¢; board $1.00; de luxe $1.50
*Wee Wisdom Year Book.....$1.00

A COMPLETE LIST OF UNITY BOOKLETS

†All Sufficiency in All Things.....25¢
Beaux Arts Series (6 booklets marked †).....$1.50
Bible and Eternal Punishment.....15¢
Consecration of the Room, The.....25¢
†Directions for Beginners.....25¢
Faith that Removes Mountains.....25¢
Finding God.....25¢
†Finding the Christ.....25¢
†God's Hand, and Loose Him and Let Him Go.....25¢
§Good Words.....35¢
‡Giving and Receiving.....25¢
Helps for Teachers of Practical Christianity.....15¢
Holy Spirit, The.....25¢
*In Christ's Garden.....50¢
Inspirational Series (3 booklets marked §).....$1.00
‡Invisible Resource.....25¢
Joy and the Way of Attainment.....25¢
Love: The Supreme Gift.....50¢
*Love's Roses.....25¢
Maternity Treatments.....10¢
Ministry of the Holy Mother.....15¢
§Morning Meditations.....35¢
Oneness With God, and Neither Do I Condemn Thee.....25¢
Philosophy of Denial.....25¢
†Practice of the Presence.....25¢
‡Prosperity and Success.....25¢
Prosperity Series (4 booklets marked ‡).....$1.00
Pure Reason and Honest Logic of Practical Christianity.....25¢
Talks on Truth.....25¢
Talks to Men.....25¢
§The Spiritual Law in Business.....35¢
†Trusting and Resting.....25¢
Truth Student With Soldiers.....paper 50¢; flexible cloth $1.00
‡Wealth and Wisdom.....25¢

*Books and Booklets for Children.

LESSONS IN TRUTH

By H. EMILIE CADY

Primary text on the principles underlying Practical Christianity. In this work, the basic principles of Truth are set forth in such a manner that the simplest mind may readily grasp them. Advanced students, also, report themselves as being greatly instructed and edified by a study of these "Lessons." For thirty years this book has been read and re-read with increased appreciation by every class of religious and thinking people.

Edition de luxe, keratol limp binding, gilt edges, title in gold, $3.00; dark green cloth, with top and title stamped in gold, $1.50; heavy paper cover, 75 cents; paper cover, pocket edition, 75 cents.

MISCELLANEOUS WRITINGS

By H. EMILIE CADY

Simple messages of Truth expressed out of the heart of the author's experience—one might say a practical application of the teachings found in "Lessons in Truth." Most of the essays comprising this volume have stood the test of many editions, indicating an unusual demand made by the public. Each chapter is complete in itself, and can be easily read at one sitting. These eleven articles have contributed their abundant share in helping people over the rough places. That which has cheered and helped the many will do as much for you.

The bindings are substantial and attractive; green cloth with gilt lettering, $1.50; paper cover, 75 cents.

AN ILLUSTRATED MAGAZINE FOR CHILDREN OF THE NEW AGE

The staff of contributors for Wee Wisdom, including our artist, consists of men and women who understand children. All phases of child interest are covered in imaginative stories, Bible stories, nature stories, animal stories, poems, woodcraft, needle work, puzzle page, etc. And the pictures, how the children do love them!

The supermen and superwomen of the future are growing up now. Your child will be one of them if you see that right thoughts are implanted in his mind.

Wee Wisdom subscription, $1.00 a year. Foreign or Kansas City, Mo., postage, 24 cts.; Canada postage, 12 cts.

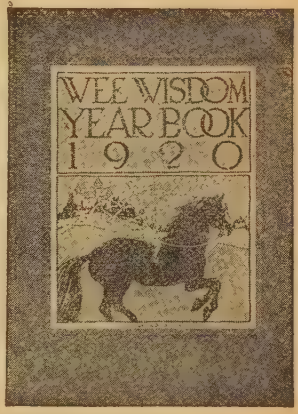
A SUPPLEMENT TO UNITY MAGAZINE

WEEKLY UNITY
PRACTICAL CHRISTIANITY FOR PRACTICAL CHRISTIANS
KANSAS CITY, MO., SATURDAY, FEBRUARY 3, 1917
THE HOLY SPIRIT

Each issue of Weekly Unity contains a leading article on some timely subject; a ten o'clock silence lesson with thoughts for meditation; a responsive service, which is an interpretation of the International Sunday School lesson; suggestions for daily meditation; and a men's business department. A vegetarian column, a Good Words Club column, and other contributions make Weekly Unity indispensable to Truth seekers. This weekly publication gives us an opportunity to become just a little closer and more chatty with our readers.

Weekly Unity subscription price, $1.00 a year. Canada or foreign postage, 52 cents.

THE WEE WISDOM YEAR BOOK



During last year, Wee Wisdom contained a large number of pictures, poems and stories which delighted the children. But, perhaps, they gave away their copies of Wee Wisdom which had some of the best pictures and stories in them. Or, maybe some of the Wee Wisdoms got lost or mislaid.

They will get lonesome for Bug-a-Boo-Bill, Prince Happyhop, Bill-a-Boo-Bug, and the rest of their interesting friends, whose characters and doings made Wee Wisdom such a treat to them all last year. So, if they don't want to part company with these new friends, they must have these pictured poems right with them, where they can read them over and over, or have them read aloud.

Eighteen illustrated long poems, most of them in color, several shorter poems, Indian stories with pictures, and other stories help to make the "Year Book" a drawing card with the little people.

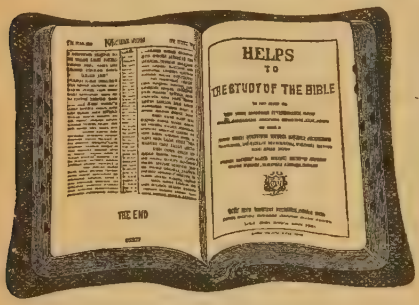
Entertainment for the children is not the primary object of these children's Truth books; that is a secondary consideration—just a means to an end. Those who understand child psychology all agree that so long as the child's mind is keyed up to interest, it easily absorbs information and moral lessons. In this day of frothy sensationalism, as presented in moving pictures and much reading for children, those who possess wisdom must make a counter appeal to offset the false lure of the glitter and tinsel of artificiality. You can't begin too early with the child.

Then, mother, or father, or auntie, or uncle, it's for you to see that every little child who is in your charge, or who comes within the radius of your immediate influence, has this book.

Companion size to "Wee Wisdom's Way." Heavy quality paper, and very strong binding. Picture on the cover of a darling little boy having the time of his life riding a noble charger. Price, $1.00.

THE AMERICAN REVISED VERSION

It has been claimed by thoughtless people that the religion of the Bible unfits a man for successful competition in the world of today. A moment's thought shows this to be far from the truth. Gladstone once said: "I have known ninety-five great men of the world in my time, and of these eighty-seven were all followers of the Bible." Today, when almost overwhelming problems confront us, there is more need than ever to apply the principles laid down in the Bible. Any one who helps in a wider dissemination of the teachings of the Bible in any form whatsoever, is to that extent helping to preserve and enrich the manhood and womanhood of America. Sell it, teach it, study it, practice it. It is the real book on success.



How important it is, however, that we have the earliest and most correct Scripture writings, from which to make our translation and revision into the English language from the original Hebrew and Greek manuscripts.

The revised version of the Bible is a translation and revision made by Christian scholars from the three most accurate and authentic manuscripts extant.

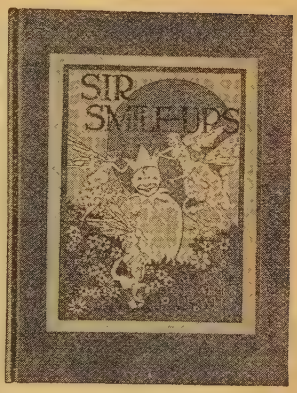
Unity School has chosen this edition, because it brings the plain reader as well as the scholar into closer contact with the thought of the original writers than any other version in Christendom.

> 8 Finally, brethren, [1]whatsoever things are true, whatsoever things are [1]honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are [2]of good report, if there be any virtue, and if there be any praise, [3]think on these things. 9 The things which ye both learned and received and heard and saw [k]in me, these things do, and [l]the God of peace shall be with you.
>
> [*Above is exact size of print*]

We will mail one of these Standard Revised Bibles to any address for $4.00.

SIR SMILE-UPS

By Mary Brewerton de Witt



Sir Smile-Ups, chief presiding officer of the children's optimist club, makes it his life business "to chase away old Cry, and smile away all fuss." Wherever you find this oval-bodied youngster with the infectious smile, let him be stilling the storm, visiting the sick, or the Grump-A-Grump, yes, and even in the schoolroom, that perennial smile never comes off. But don't for a moment be led into thinking that Sir Smile-Ups leads any tame existence. His life is one series of thrilling episodes in the land of adventure.

Sir Smile-Ups has wonderful and varied experiences in all places and under all circumstances. But perhaps his enjoyment with his fellows of fair Lady Spring, as with feet dangling in the sweet clover, they harken to the musical call of the meadow lark and count their blessings, while they smile at the landscape and rejoice in the sun, is the most interesting of all Sir Smile-Ups' adventures at this time of the year.

Oh! yes, we nearly forgot Sir Smile-Ups' Happy Easter Band. They give a little Easter play, and when you see the names of the characters, you'll want your children to give a springtime play just like it, either at home or at Sunday School. Witness the characters: Fairies—Cheer-Ups, Chirk-a-Nups, Merry Dancing Eyes, Happy-Hearts, Hurry-Ups, Butterfly and Buttercup; besides Joy, Love, The Flowers—Rose, Violet, and Daisy, and seven boys who represent the Bells. The costumes for the characters are described, and the parts for this playlet are written out in plain verse.

Make the little ones joyous this Easter time by getting "Sir Smile-Ups" for them.

The volume is beautifully bound in artistic basket weave cloth; printed on heavy paper with uncut edges; twelve full page illustrations, and many smaller ones, done especially for this book by our artist. Price, $1.00.

BEAUX ARTS SERIES

The busy man's Unity library. These six little booklets are of such a size that they can be tucked away in the pocket, and the articles are of such a length that they can be read in a short time. Yet they are of such value that they can be read and re-read with unabated interest and benefit.

TRUSTING AND RESTING

By H. Emilie Cady

What's the use of hurrying and struggling and straining, when you can accomplish so much more and be so much happier by simply *letting* God do his part? Our part is small. God's part is stupendous. Then isn't it strange that we seek, with our feeble human will, to do the work of the Infinite?

Lay down your heavy load, rest your tired nerves, and allow God to fight your battles for you. "Trusting and Resting" will teach you how. Price, 25 cents.

THE PRACTICE OF THE PRESENCE

By Jennie H. Croft

Brother Lawrence, a devotee of the Middle Ages, lived in the Divine Presence consciously every moment, even while doing scullery work within the convent walls. So fully and perfectly did this holy man identify himself with the illuminated One within, that all who came near him sensed the light of His presence. No doubt, the author drew inspiration from this good monk's life in giving us this most helpful booklet. Price, 25 cents.

DIRECTIONS FOR BEGINNERS IN PRACTICAL CHRISTIANITY

Including a "Six Day's Course of Treatment Instruction"

By CHARLES FILLMORE

The wise and mighty have for ages sought the "philosopher's stone," the "divine elixir," the "universal solvent," the "fount of eternal youth." But now the simplest and the humblest have the key to the mystery of the ages. Procure these "Directions," follow them, even in degree, and you will become wiser and more powerful than the great and good of old. Price, 25 cents.

GOD'S HAND, AND LOOSE HIM AND LET HIM GO

By H. EMILIE CADY

Perhaps the heaviest burden we human beings carry is the other fellow's load. Whether that one be father, mother, husband, child, we must never forget that the Christ who ever lives at the center of each and every soul, "neither slumbers nor sleeps." Now is the time to lift that dear one by letting him alone with his God, who is infinitely better able to lead him than you can possibly hope to be. Price, 25 cts.

FINDING THE CHRIST IN OURSELVES

By H. EMILIE CADY

Jesus lived right at the center, in constant union with his Christ Self. That was the reason he could radiate outward the healing love which made whole even those who but touched the hem of his garment. Would you, dear reader, contact this Power of the indwelling Presence? Study the inspired pages of "Finding the Christ." You'll not be disappointed. Price, 25 cents.

ALL SUFFICIENCY IN ALL THINGS

By H. EMILIE CADY

This all-embracing title conveys a better idea of the contents than any elaboration can possibly give. The essay is written in that manner which is Miss Cady's own—simple, cheering, exalting. Price, 25 cents.

The "Beaux Arts Series" is good to look at, as the title indicates. Each booklet is inclosed in a neat fitting envelope. Price of the full set, $1.50.

THE PROSPERITY SERIES

Open Portals to Success

The Invisible Resource
By Charles Fillmore

Sounds a new note in the scale of progress—teaching that waste of the body substance produces depletion in finances.

Giving and Receiving
By Charles Fillmore

This booklet shows specifically and definitely how to set in motion mental forces that eventually bring large results into visibility. Free, hearty giving, is attended by bountiful receiving.

Prosperity and Success
By Sophia Van Marter

Many instances are here given of men and women who have arrived through the large-seeing vision. You can't use the microscopic eye in demonstrating finances. You must learn to bring the telescopic eye into full play.

Wealth and Wisdom
By Jennie H. Croft

An appropriate subtitle to this booklet would be "Success Through Mind Action." Several full-page affirmations, in large artistic print, for Meditation and Realization, are scattered through the booklet.

Swing wide the gates to the All-Good by studying this series. These booklets are beautifully bound in golden brown paper cover, with handsomely gilded border and lettering. Small in size but great in text. $1.00 for the full series of four booklets.

UNITY SCHOOL OF CHRISTIANITY
Tenth and Tracy Avenue, Kansas City, Mo.

CONCERNING THE UNITY PROSPERITY BANK

Why Necessary.

Men and women everywhere are searching for, and will be satisfied with only that which is practical. When the hidden principles of life are discerned by them, they will not accept those principles wholly until their practical values have been discovered. It seems quite necessary to find a working basis for the science of life before mankind will endeavor to apply its laws; in this respect the Unity Prosperity Bank Plan supplies the demand by giving the world a practical lesson in demonstrating the truth and reality of the principles of Prosperity.

The Object of the Bank.

The Bank Plan was conceived from the idea of applying the power of thought in finances and success. We have proved that our minds have power to draw to us abundance of all good things from the Universal Source, and upon this fact the Bank Plan was scientifically founded. Its object is to furnish a simple Prosperity lesson that teaches the unfailing Law of Supply. The lesson also includes special prayers given by the Society of Silent Unity and a drill in concentration.

The Use of the Bank.

From the time that the Plan was first used it has been an extraordinary success. A great number of our readers have requested the Bank because they realized that the Plan would help them establish their prosperity on a more permanent foundation, and at the same time give an opportunity to send *Unity Magazine* to three persons who need the ministry of this helpful periodical. So with the Prosperity lessons and prayers for success there is sent a Unity Bank in which the applicant deposits the subscription price of the magazine he sends to friends. Prosperity instructions accompany the Bank. Application blank for the Unity Prosperity Bank will be found on the next page.

UNITY SCHOOL OF CHRISTIANITY,
Tenth and Tracy Ave., Kansas City, Mo.

Please give me your special prayers for increased Prosperity, and according to the Plan, send a Bank in which I agree to save the amount ($3.00) necessary to pay for *Unity Magazine* to the three following names. I will send you the subscription price within ten weeks after receipt of Bank.

1. Name.....

   Address.....

   City .....

   State .....

2. Name.....

   Address.....

   City .....

   State .....

3. Name.....

   Address.....

   City .....

   State .....

(This offer does not include *Unity Magazine* for sender unless his name is listed above as one of the three.)

Name of Sender.....

Address.....

City .....

State .....